PRIEST AND PARISH IN INDIA

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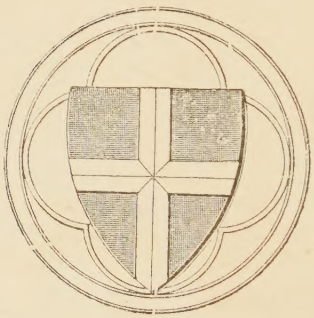

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PRIEST AND PARISH

IN

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(EUROPEAN CONGREGATIONS)

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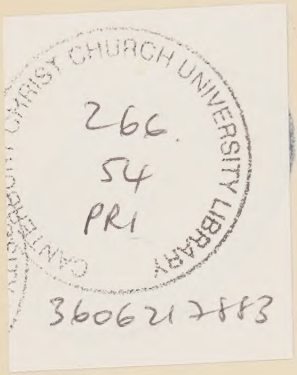

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FOREWORD

THIS book has been written not to supplant but to supplement standard works on Pastoral Theology. The Bishop of Madras in his Introduction has drawn attention to certain features of the work in India which differentiate it from that in England, and not only justify but call for a book of this character. The authors of the several chapters are all men of experience in dealing with the subject of which they treat and, having read most of the book in proof, I can with the utmost confidence commend it to all clergymen working among English-speaking congregations. They will not find all their problems solved but they will find help in arriving at a solution for themselves. I am most grateful to the Bishop of Madras and his coadjutors for producing a book which will, if studied, enable a clergyman to render more effective spiritual ministry.

FOSS CALCUTTA

B. F. WESTCOTT

BISHOP'S HOUSE,
CALCUTTA.
January 13, 1928.

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INTRODUCTION

A FEW words of explanation are necessary to account for the issue of a new book on Pastoralia, a subject on which many eminent clergy have written already. The need for the book is simply the difference of conditions in India, and the many local problems with which a clergyman finds himself confronted when he first has to work in an Indian parish. In England or any other Christian country there is a settled tradition of Church work, a background of Christian thinking, unconscious perhaps but real, and an organization based on the fact that practically the whole population claims to be Christian. The difference in a country where the Christian population is a small minority, and where the English-speaking Christians are only a small fraction of that minority, is very great. To get a parallel in Europe one would have to go back to the early centuries of Christianity.

In addition India has its own problems. The English-speaking Christians consist of English soldiers, who are only temporary residents : English officials of Government, also temporary residents : the mercantile community, the majority of whom do not intend to remain in the country. Next there is the domiciled and Anglo-Indian community. There are many social strata here. A great number are employed in minor posts in Government departments, in Railways, in Telegraphs, in Commerce. The community has a wide variety in it : at one end there are those who are practically English and perhaps look to settling some time in England ; and at the other there are those who

cannot readily be distinguished from Indians. Then in English-speaking parishes must be included Indian Christians who for language or other reasons join the English congregations. Again there are two conditions of life which sharply differentiate Indian from English parishes. The children of English parents practically always go to England for their education. A congregation in India, with the exception of the hill stations, is practically without English children above the age of ten. The other great difference in an Indian parish is the migratory nature of the congregation. Apart from the annual exodus of ladies and men who go for the hot weather to England or to the hills, transfers are frequent and a congregation may almost completely change in a couple of years. The difficulty of organizing continuous parish work when the leading lay people are constantly liable to leave after a few months is very great. And the clergy also are frequently changed. Chaplains and missionaries alike need furloughs. Furloughs mean transfers of those who remain and the posting to fresh stations of those who return. The chief feature of Church life in India (however much the Bishop may struggle to preserve some continuity) is change.

The establishment of contacts with his parish is a problem which the clergyman finds to be difficult. The men are in office or at work all day : many of them are frequently in 'camp' or on 'tour' : the ordinary meeting place is the club or the institute where the majority of people repair for exercise or relaxation after their day's work. Home life as it is understood in England is very much to seek in India. The very word 'Home' means 'England', not one's house and family circle in India.

Or take another side of the problem. In England the clergyman is in touch with other clergy, with theological studies and debates. He is in reach of help for his own devotional and intellectual life. In India he is probably the one clergyman in a 'station', with perhaps a number of 'outstations' to be visited periodically. Books have to be got from abroad: all spiritual impetus derived from meetings with other clergy, from conferences, congresses, lectures, special services and the like, are practically unknown to him. On the other hand he has to be always giving out, always trying to help; rarely is he helped himself. The loneliness of a parson's job in India is one of its chief characteristics.

There is of course the other side: the extraordinary interest, the ever-new problems, the sense of creativeness called forth by the pioneer nature of the work, and there is the response of those who value the Church as a piece of 'home', if for no other reason. Again, the new life abroad stimulates the thought of the people, as the more ordinary life of an English town or country does not, and there are always interesting ideas to be faced as well as sad difficulties to be overcome where the old moorings have slipped.

Apart from these more intimate problems, there are large questions ever confronting the padré in India and never more so than at the present time. Politics is the pastime and the bane of British India to-day. Everybody has his opinion and, in private anyhow, lets it be known. Unless we adopt the statement that Christianity has nothing to do with politics, the clergyman will have to do some hard thinking on fundamental Christian principles.

Otherwise he may drift into an unthinking echo of opinions which will not stand examination in the light of Christianity. The Indian membership of the Church of India now totals seventy per cent of the whole. To help to build up a Church which conforms to St. Paul's ideal of racelessness is no easy task, and yet race hatred is the rock on which both civilization and Christianity may yet split in the twentieth century.

Lastly there are special classes to be catered for, each with its own problems and opportunities. There is the cantonment and the regiment: the Anglo-Indian parish with its problems of education and unemployment: the planter district, with its scattered units: the small centre with a few English and Anglo-Indian residents visited perhaps once a month: the railway colonies with their specialized work: and in large towns the terrible slums into which the derelicts drift and are lost. There are the problems of the industrial centres which are growing up in India, with results which are changing the life of the country: there is the increasing unemployment and the organization of charitable relief: and many more. All these subjects are treated of in this book by men who have practical experience and our hope is that, while we do not claim to have solved all the problems which confront him, we may help him to form a right judgment or at least give the clergyman in India the consolation of knowing that he is not alone in the struggle.

It remains only to mention with gratitude the names of the contributors who have given an immense amount of work to the preparation of the chapters, and who have, in some cases, consented to considerable editing of their original drafts.

The following Bishops have contributed chapters :— Bishop Loyd 'The Ideal of a Priest', the Bishop of Bombay 'The Priest as Leader in Worship', and the Bishop of Madras 'Legal Matters' and 'Chaplains and Missionary Work' (the latter with the assistance of the Rev. Canon Peachey); and the Bishop of Assam 'Planters' Chaplaincies'. Archdeacon G. Vernon-Smith contributed two chapters 'The Priest in Personal Dealings' and 'The Preacher'. The Rev. F. F. Bull has given us two chapters 'The Clergyman in Social Life' with the assistance of the Rev. Canon Hemming, and 'Confirmation and After'. Some chapters have been written in collaboration : 'The Anglo-Indian Community', 'Anglo-Indian Parishes' and 'Railway Parishes' are the work of a group consisting of Canons Penley, Hatchell, Flynn and Payne and the Rev. Dr. Borlase. The chapter on 'Military Chaplaincies' is by the Rev. Dr. McKelvie and the Venerable G. C. A. Smith (Archdeacon of Madras). The Rev. T. H. Dixon is the author of the chapter on 'Social Evils', the later sections being editorial additions. 'School Work as Principal' is by the Rev. A. E. Scipio, and 'As Parish Priest' by the Rev. T. M. H. Butlin. The chapter on 'Women's Work' is by Head Deaconess Creighton ; and that on 'Business' is by a group consisting of the Venerable Archdeacons S. A. Bill, G. C. A. Smith and H. T. Wheeler. The whole book has been carefully edited and prepared for the press by the Rev. G. A. A. Wright.

The S.P.C.K., London, have undertaken the publication of the book at the wish of the Bishops of the Church of India, but the contributors and editors alone are responsible for the views expressed.

HARRY MADRAS.

CHAPTER I

THE IDEAL OF A PRIEST

His Personal Life

'In the world, but not of the world.' If that should be the key-note of the life of every Christian, it should be peculiarly so of the life of a priest; and if of a priest, then nowhere more markedly than in India. For the world in which the priest in India has to work has its own special difficulties and antagonisms for those who would live a distinctively Christian life. In England, for instance, there are a host of Christian associations and fellowships which are largely lacking in India. Churches and Christians are thick upon the ground, and are compactly organized. In India, on the other hand, the Christian communities, and the priests who minister to them, are separated often by wide intervals from each other, and are isolated as little islands in a non-Christian ocean. Therefore, while in any land the priest, if he is to be a true father and a help to his people, must be an 'unworldly' man, in India the effectiveness of the priest's ministry stands or falls by his unworldliness to a degree which is true of no other country. At the same time, under conditions of such isolation from brother priests and from other Christian activities, it is unusually difficult for the priest to maintain, or even to continue to seek, this standard of unworldliness. It is harder too for the priest in charge of a European congregation than for the average missionary priest who, living as he

does in a little Christian world of his own creation, is usually subjected to much less isolation than the other. It is, therefore, with great sympathy for the priests in charge of English or Anglo-Indian congregations, and with a genuine admiration of the efforts which so many of them are maintaining under difficulties which few but themselves can realize, that I offer the following suggestions regarding the maintenance of a high ideal of the priestly life.

In the Gospels not only is Saint Peter given the first place among the disciples of the Lord Jesus, but also his personal experiences are narrated in far greater detail than those of any other Apostle. One reason for this is that he is clearly meant to be the pattern of the true Christian Minister. I therefore propose to base what I have to say chiefly upon what we can learn from the study of his life as it is presented to us in the Gospels.

When our Lord gave Saint Peter his ministerial commission, He asked him only one question ; but He asked that question three times. *'Lovest thou Me?'* It is not too much to say that the love of the Lord Jesus is the one essential qualification for the priestly life, and is also the secret of maintaining a high standard of personal life. The peculiar and qualifying love which Saint Peter had for his Master was undoubtedly born in that crucial moment when the cock crew and the Lord Jesus turned and looked on him. It was that love which can be found only in the broken and penitent heart ; the love of a heart which has found its Saviour and has learnt the quality of a Saviour's love. What Saint Peter gained in one shattering moment we have as a rule slowly and painfully to acquire in the course of many days and many years. To acquire it must be the

chief and constant occupation of our lives. We deny Him, not three but many times; and each denial must be made an occasion for coming to our Master and receiving that half reproachful, but wholly pardoning, look into our hearts. In other words, the life of penitence must be the very groundwork of our lives. Only the broken and contrite heart can love the Lord Jesus as He should be loved; and therefore only the broken heart can be an unworldly heart.

A priest must above all else be a penitent. Our Lord Himself is the great High Priest because He is the great Penitent. Though sinless Himself, yet He felt and sorrowed for the sins of the world as none else could sorrow. We must learn to sorrow for our sins with true sorrow, in order that we may be able to sorrow for the sins of others too, and so fulfil one of the most important parts of a priest's work. Our power to help others and to give them what they need for their souls' health depends in great measure upon our power to sorrow for their sins, and to live the hidden life of intercession. For that we must ourselves be penitents.

Now, the great obstacle to true penitence is hurry and over-busyness. First, because the busy life has no time to be quiet and know itself; and secondly, because our inherent pride, which is so unwilling to acknowledge its own weakness and sinfulness, seeks instinctively to bury itself in work, in order that it may not have to look up and meet the searching, but healing, look of the Crucified Saviour. We must, then, have a liberal proportion of quiet in our lives, if we are to grow in penitence and so become capable of loving our Lord as He requires of us.

There is another reason too why this quiet is so

necessary. The Christian religion is a mystery religion, the true mystery religion. It is the mystery of Christ living in us. 'Christ in you, the hope of glory,' says Saint Paul ; and again he says, 'No longer I, but Christ liveth in me.' To be true priests of this religion we must let Christ live in us ; and the heart of our work is to bring others to let Him live in them too. How can this be accomplished, if we are immersed in the cares and concerns of this world? How can He live in us, unless we are quiet and make room for Him in our busy lives?

How then shall we secure this quiet ? It can be done only by making a rule of prayer and sticking to it through thick and thin. We have one great help towards this in the obligation under which we are as clergy to recite the Offices of Morning and Evening Prayer every day. If the priest will give himself day by day to the recollected and unhurried recitation of these offices, he will accomplish much. And if he will recite them, not merely as private devotions, but as a participant in the perpetual worship of the Church of Christ, he will accomplish still more. For the Christian life is a great mystery ; and he who day by day unites himself with the Church in its worship finds that the life of that Church, which is something far stronger and purer and more free than his own individual life, pulses through him and lifts him up and keeps him in a more spiritual region. He breathes the very air of heaven, which, like all good and pure air, increases the appetite and gives a new hunger for spiritual things.

But not only must the appetite be created ; it must also be satisfied continually if it is to grow. That must be done by Bible reading and mental prayer.

There is not space in this chapter to write on this subject. Here it can only be said that benefit is gained from Bible reading when it leads us to direct and intimate converse with God and stills our hearts to hear Him speaking with us. How little of this there is in our lives ! and how much we need it !

Here I would add a suggestion which I think will commend itself to all as a practical one. It is extremely hard to keep to a rule of daily prayer and meditation. Our only hope of being able to make any fair show at it lies in appointing special times when we leave all other work to give ourselves more particularly to this most essential occupation. If a day or even half a day every month could be put aside for special prayer and spiritual reading, what a great gain it would be ! Could we not do it? And then how valuable is the yearly retreat ! To get away altogether from the world for three or four days ; to allow the crust of worldliness to flake off ; and to give time for our God-consciousness to be renewed. We simply must make time for this annual overhaul. So necessary is it, that the devil puts a hundred obstacles in our way every year ; but we are not ignorant of his devices.

I have now written at some length upon what I believe to be the most important thing in the priest's life ; namely, this personal touch with God, which enables us to answer to the Master, 'Yea, Lord, Thou knowest that I love Thee.' If we have secured this, we have solved more than half the problem of the clergyman's life in India or anywhere else. I would only add that this inward life of prayer and communion with our Lord must be reinforced by regular spiritual reading. Our Church is awakening to the lack of training of the clergy in

moral theology and the consequent inadequacy of their equipment for dealing with souls. It is not my concern to write of that here. But I do want to say that however thorough our knowledge of psychology and moral questions, yet that alone will not go very far towards equipping us to be guides and true pastors to others, unless we ourselves have first-hand experience of the spiritual life. Moral theology is chiefly concerned with isolated details of the spiritual life, and largely also with what is abnormal in it. We want the groundwork of a general understanding of the soul and its environment, of the conditions and means to its growth. This can only be acquired by a study of the masters of the spiritual life and by diligently applying to ourselves what we learn from them. *The Imitation of Christ* is generally acknowledged to be the greatest of all such spiritual books ; and certainly we should constantly be reading it. But I venture to suggest that it should be supplemented by other works of a more systematic nature. I myself have found Lorenzo Scupoli's *The Spiritual Combat* and his other writings to be far the most helpful in this direction. It was on this work that Saint Francis de Sales, that great master of the spiritual life, trained himself ; and I do not think that we can do better than use it too. He read at least a chapter of *The Spiritual Combat* every day. I do most earnestly commend it to all who have the charge of souls.

From what I have written so far it will be clear that I take the line that the inner life of the priest is all-important ; that unless he is living the inward life he will be of no use ; and that, on the other hand, if his inner life of communion with our Lord is strong and real, if he is one who loves Christ, he cannot fail

to do his work in a way that will be pleasing to God and profitable to many souls. I do most unhesitatingly maintain this; and I will give some reasons why I do so.

I suppose that the greatest and most discouraging obstacle with which a priest meets in his work is the *apathy* of so many of those with whom he has to deal. They do not care about religion; it seems to have no interest for them; there is no vestige of spiritual hunger or thirst which asks to be satisfied; there is also, alas! in many cases so little shame for sin or desire of holiness. The priest must himself hunger and thirst after righteousness if he is to arouse the appetite in others. He must himself be a penitent if he would bring others to penitence. There is no other way. But the only way there is is a sovereign way. The attractive power of a deeply religious and spiritual life knows no limits. It is a power which manifests itself in all that he does. It makes his sermons go home to the heart. It makes his private counsels acceptable and remembered. It makes his very conduct of public services an inspiration to others and a lesson to them in holiness and the fear of God. And one reason why it has this power is that it is largely unconscious. This *unconsciousness* or *unselfconsciousness* is a most valuable thing. A priest whose spiritual life runs deep and strong is able to say and do things, and is able to give a tone to his surroundings, in a way that a more shallow man cannot do without being considered a prig or giving offence. Now one of the chief duties of a minister is to set an example and to uphold a standard of life which is considerably above that which contents his average parishioner. The clergyman must be a sociable man

who enters naturally and unaffectedly into the life of the community to which he ministers. He must be known and welcomed in the Club and Gymkhana as well as in the private home. He must not 'put people off' ; and yet he must not live at their level. There is no stooping to conquer in the ministerial life. He is no use to anyone, and he is not really respected or loved by anyone, unless he is known to be cherishing a high and scrupulous ideal of personal life and to demand it of those who associate with him. There is a stiff task to set oneself. There is a difficult course to steer. Well, remember that you cannot steer a ship unless it has got way on ; if the boat has not got steam up it is bound to drift on the rocks. If a man has not the life of the Spirit strong in him, he will either drift on to the Scylla of censorious and unsympathetic stiffness, or else will be lost in the Charybdis of careless living and speaking. It is not within the scope of this chapter to write about the way that a clergyman should behave in public, and I do not want to obscure my main point by going into details. But I should like to make one suggestion, which will correspond with what I said above about morning and evening prayer. The Church has appointed certain days for fasting and abstinence. If a priest is faithful in observing the Church's rule in this respect, he is not likely to fail to build up habits of self-discipline which will serve as invaluable guides and checks in his social intercourse. It is no bad thing for it to be known in a parish that the padre does not accept invitations to dinner on a Friday.

But now to go a step further. I have tried to show that our Lord's thrice-repeated question to Saint Peter, '*Lovest thou Me,*' is a call to us to

make the inward life of the love of Jesus the groundwork and inspiration of all our work. I want to go further and to say that there must also be a constant and systematic endeavour to conform our lives more and more to the life of the Crucified Master. For when the Lord Jesus had bidden Saint Peter feed His lambs and tend His sheep, He went on to say, *'Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.'*

I know of no sadder spectacle than that of a priest who has become soured and disappointed, and has lost heart. Sometimes this happens because he thinks that he has not received the recognition of his work that he deserved. It is not edifying to hear a priest complaining about his pay, his transfers or his promotion. It does real harm. He may have good cause to complain ; but he is not free to do so like other men, because he is the servant of the Crucified. Or again, it may be that the lack of response with which his honest labours have met has caused him to give up trying. But who was despised and rejected as He who came unto His own, and His own received Him not? There is an atoning life of intercession and penitence that those learn to live who in their hearts are conformed to the Passion of the Lord. It is this hidden life, and this life alone, that keeps us clergy fresh and free from this sourness and discontent, whatever the source from which it springs.

In other words, when the Lord Jesus asks us whether we love Him, He does not only ask us whether we are willing to work for love of Him.

but also whether we are ready to suffer for His sake ; to suffer ingratitude, neglect, failure and disappointment. He redeemed us more by what He suffered than by what He did ; and He asks the same of us ; for the servant is not above his Master. He asks that the best service which we render Him should consist of things endured rather than of things done. In our youth, in the first years of our ministry and strength, it is different. Then perhaps the ministry of deeds is what He requires of us, and is acceptable enough. But as the years go on, the call to a higher form of service becomes more and more insistent. Others are sent to gird us and lead us whither we would not. What a loss it is to ourselves, to our Master and His Church, if then we refuse to stretch forth our hands ! The Master came and took the lowest place ; for He had come, not to be ministered unto, but to minister, and to give His life a ransom for many. We cannot be true ministers and our lives cannot have that ransoming quality that the priest's life should have, unless we too are ready to take the lowest place. And let us remember this, that the lowest place is not that which we choose in self-devised humility. That will never be the lowest place, however low we go. The lowest place can only be one into which we are thrust by injustice, neglect, or the ingratitude of others.

Let us covet this lowest place ; because it is there that we find the Master and are conformed to His Passion. This is the only way to escape that discontent and half-heartedness which ruins so many ministerial lives which began so well and so zealously.

Here again I should like to suggest the help which the priest can receive from the faithful performance

of his formal obligations. I have spoken of the duties of saying the daily Offices and of keeping the appointed fasts. The priest also has the duty and inestimable privilege of celebrating the Holy Mysteries. At the altar we shew forth the Lord's death until He come. What an opportunity we have here of renewing and preserving our intention of being conformed as far as possible to the pattern of the Crucified! The Bread which we bless is broken bread; for it is the Lord's Body, of which we are living members. We behold there in that Sacrament our true selves. This is what we are to be; broken bread, that we may be offered and accepted in Him. I am convinced that no time is spent more profitably in prayer than that time which the priest gives to preparation for Communion and to thanksgiving afterwards. What can tend more to true unworldliness than to be constant and thorough in offering and presenting ourselves at the altar to be a reasonable, holy, and lively sacrifice unto God? 'For every high priest, being taken from among men, is appointed for men in things pertaining to God.' We are appointed to be pastors of men who, like ourselves, are all too prone to live for self and not for God. We best fulfil our ministry in proportion as we are diligent in offering ourselves and them with us in the great Sacrament of Oblation which the Lord Himself has instituted. Our task is indeed beyond our powers; we are not sufficient for these things. But in the Holy Eucharist all our defects are made good, and even our imperfect service is perfected and accepted and used.

In conclusion, and by way of summarizing what I have written, I give eight points on which it is well for the priest to have some daily rule of life.

There may be other points with regard to which the claims of his ministry may urge the adoption of some rule; but these points are concerned with his own personal life; and I believe that resolutions formed and kept with regard to them will thoroughly ensure a real and deep spiritual life. They are as follows:—

1. Rising in the morning.
2. Mattins.
3. Meditation or mental prayer.
4. Bible study and spiritual reading.
5. Intercession.
6. Observance of Fridays and other days of abstinence.
7. Evensong.
8. Going to bed.

CHAPTER II

THE PRIEST AS LEADER IN WORSHIP

In this chapter I have put together the principal things which I am accustomed to say to my ordinands on the duties of a priest in regard to worship in the Church. At the same time I have adopted the manner of those Embertide instructions. A certain freedom of speech is appropriate to them, and can be used without fear of wounding, for a man who has not begun his ministry cannot take a warning as a criticism, nor a suggestion as an interference. And I understand that the object of this book is principally to help the younger clergy. If any elder clergyman should read this chapter, I ask him to take it as the advice and counsel of a priest, who knows well the difficulty of leading the worship of a congregation, and, after years of effort and failure in this duty, only wishes to help his brethren to avoid the mistakes that he has made, and to become, from the first, far better leaders of the worship of their congregations.

I. Helping the People to Worship

Remember first of all, and all the time, that your duty in the services of the Church is to help the people to draw nearer to God. For this purpose the most essential thing is that you should be drawing near to God yourself all the time. Try to keep your own thoughts concentrated on the service which you are conducting, and try yourself to pray the prayers, to rejoice in the praises, to learn from the lessons. Put your whole heart into offering to God the

sacrifice which His blessed Son made on our behalf, and, with that sacrifice, all that you can give in the way of personal sacrifice and devotion.

There come times in the services when you are no longer leading the people in their approach to God, but God is coming near to the people and using you to make His approach to them clear. At those times let your heart be filled with God as you speak or as you act for Him. When you administer the Sacraments be filled with His love. As you baptize that baby, let His love for the child warm your heart, and go out also towards the parents and godparents. When you administer the Body and Blood of our Lord, let the heart of Jesus Christ possess yours. Speak the words to each communicant quietly, simply, without hurry, and with the love of Jesus behind your voice. When you speak the Absolution, remember Whom you are speaking for, and that you are telling the love of God, or beseeching Him to apply that love, to the hearts of men. When you are preaching, the word is not yours but God's, and let that guide you in every tone and thought.

Remember that what matters most is whether your heart is right. Do not strive to give the *impression* of being earnest. *Be* earnest. Do not strive to give the *impression* that all this is very real to you. Let it *be* real. This is very hard, especially when we are tired or worried. But God understands that. Ask Him to help you to be altogether with Him and in Him when you are conducting the service. Ask Him that any failure of yours may not be such that the people will be hindered in their worship.

Again it will help you in giving the attention of the

heart to what you are doing if the things you have to do are very well known to you, so that there is no uncertainty or flurry about what you do. Find all the places in all the books before you begin the service. It is also a great help if one gets a fixed habit of doing all the ceremonial acts in the same way every time. Some people say that this is mechanical, and the answer is that it ought to be mechanical. You ought not to be thinking, 'On which side of the church have I got to be at the Gospel,' or 'Where am I to put my hands?' You ought to be thinking about something far higher than that, and if these small matters of ceremonial have become mechanical, so much the better for your own chance of worshipping devoutly.

When you address God in worship, whether in church or out of it, remember that you are addressing Him and nobody else. This caution is specially necessary if we pray *extempore*, as we may have to do by a sick bed or in an informal prayer meeting. We must not tell God the things which we think it would be good for the people to hear. We must address Him with a single mind. Just in the same way, when we are reading the prayers, we should read them as addressed to Him. The habit of saying the words of consecration with a pause between each word, so that they have a totally unnatural emphasis, is a breach of this rule. God does not require to have the importance of those words pointed out to Him by the way you say them, and they occur in a prayer which is addressed to Him.

Yet all the time you must remember that in reading the prayers you are also trying to help the people to pray. You must read them so that the people can join readily and easily. Speak distinctly. Do

not put your hands up to your face. Do not read very fast. That gives the impression of irreverence, or even of the desire to get through the service, and be done with it. Do not read very slow. That tires the attention of the congregation. Do not read in an unnatural voice. There are very few people so charitable as Father Dolling, who told me that, when he was a boy, he and his brothers and sisters supposed the clergyman's voice must be heavenly, because it certainly was not earthly. When reading the prayers observe the same rules as I have given below about reading the lessons, with the exception that as the prayers are for God and the lessons are for men, it is not appropriate in the prayers to make so much variation of voice or emphasis, as is right in the lessons. In the prayers you should be feeling all the time that you are speaking to God, and the way in which you say them should be appropriate to this fact. Do not intone the long prayers, neither the Confession nor the Absolution, nor any of the prayers after the third collect. Intoning sounds very unnatural unless it is done extraordinarily well, and it is only justifiable at all in the case of a very large church where the acoustics are extremely difficult. There are hardly any such churches in India. Versicles and responds which are prayers should, if they are sung, be sung with reverence, and without allowing their rhythm to become unnatural. For the same reason it is advisable to say the 'comfortable words' even in a sung Eucharist, because of the difficulty of singing the traditional music for them so that it does not sound absurd. If you cannot sing, do not try to, in any part of the service. Few things distract the people so much, as a clergyman singing his part wrong.

II. Reading the Lessons

Pay great attention to reading the Lessons and the Epistle and Gospel. They are truly the word of God for the people. You may be able to preach to them what will help them, or you may not. In any case they ought to get real benefit and instruction from the lessons. Bishop R. S. Copleston, the Metropolitan of India when I came out, told me that he always read over the lesson before he went into church, if he was going to read it in church. How much more ought younger men, who cannot have given anything like the study that he had given to the Bible, to do the same! Get clearly into your mind where the paragraphs of the lesson are. Make a distinct stop at the end of a paragraph, longer than you do at the end of a sentence. Make up your mind beforehand what are the most important words in the lesson, and remember when you come to them to say them so that the people may clearly understand them to be important. The best way of doing this is to read them a little slower than the remainder, with a little more emphasis on the important words, and, in some cases, with a slight pause before you begin an important sentence. A good example is such a chapter as Deut. xxx. There are three verses in that chapter which have principal importance of very different kinds; the verse which our Lord quoted in stating what was the 'great commandment' (verse 6), and in that verse the important words are, 'to love the Lord thy God with all thine heart and with all thy soul'; then verse 14, 'but the word is very nigh unto thee, etc.'; and then the crisis of the chapter comes in verse 19, in the three words, 'therefore choose life'; and those words

should be said very slowly and distinctly, because the whole chapter has led up to them.

It is very difficult to read St. Paul's Epistles well. One thing which makes them intelligible is if the reader has quite clearly in his mind what words are in parenthesis. You may make that clear in reading by changing the notes on which you are reading, and in each parenthesis read about a third or a fourth lower than you are reading in the main part of the sentence. This is perfectly easy to do. You must not read the parenthesis softer, but lower in the musical scale, and then go up again to your ordinary notes immediately it is finished.

Avoid all unnaturalness. Do not accent small words. It is practically never right to accent pronouns, unless the whole point of the sentence depends on a contrast; as for instance, 'The living is *my* son, and the dead is *thy* son.' Nor should you accent the word 'the' in such a phrase as 'the faith,' even if you think that your faith is the only faith in the world. Such tricks as those are annoying to your people and make the sense of the Bible, not clearer, but less clear. Avoid also tricks of intonation. There are some people who will accent the first word of any clause, even if it is 'and'. Others insist on accenting the last syllable but one. I have often heard clergymen say in the Absolution 'absolution and remission of *their* sins,' as if the point were that other people's sins would not be absolved. The accent must come on the accented syllable of the important word. The unimportant words and syllables must all have the voice behind them. They must not be swallowed. This is one of the hardest things in public speaking. You have got to make the syllables as full of sound as if you

were singing, but yet you must subordinate the unimportant syllables and words so that the important ones may come out clearly. Similarly at the end of the sentence the voice will naturally fall in the musical scale if the sentence is affirmative, and rise if it is a question. You must do both of these things or your reading will not be intelligible. But when you let the voice fall at the close of an ordinary sentence you must not let the power go : though the note is lower, the sound must be as loud. These are a few hints about the mechanism of reading. In general, read the Bible as a book which says the greatest things in the world. Read it as something intensely interesting to you, and then the people will be interested in it too.

III. Reality in Worship

One of your principal duties is to help the people to be real in their worship. I will put down a few notes of the different ways in which you should do this.

(*a*) There are a great many prayers in our service which are difficult for most ordinary people to understand—the Lord's Prayer to begin with. If you went through any class in a school, you would find that very few of the children understand the word 'hallowed'. And then if you could ask the same question of your grown-up people, you would probably find that they have almost as great difficulty with that word.

Then again there are phrases which scarcely anyone understands who has not been told, for instance, 'in the knowledge of whom standeth our eternal life.' Now all these ought to be explained by the clergyman from time to time, especially to a

not very well educated congregation. It is still more important that he should explain in his sermons the reason why we use certain parts of the service that people are apt to feel unreal. For instance, the *Nunc Dimittis*. Why should we sing the song of old Simeon? Most of us are not very old or expecting to die, and also at the point of Evensong at which it is sung, we are not even departing out of the church. Tell the people that every evening we ought to think that life also has its evening as well as day, and we ought to prepare ourselves for the evening of life, and the way the Church suggests to us is to sing this short song of a man in the evening of his life, and sing it with a prayer that when we come to the evening of our life, we may be able to say every word of it with conviction and thankfulness, and also with a prayer for all the old people that we know or do not know, who are at present in the evening of their lives, that God may enable them to say that they have 'seen His salvation'.

Above all things explain to the congregation that in the prayers when they say 'we' they mean 'we'; that not one single prayer in church is to be said by the individual for himself alone, and that the blessings he asks he must ask for himself and his family and the people round him in the church and the people who are not at church, whether for good reasons or for bad, and for the parish, and for all the people in the diocese or the country, and then, if he can, he should think sometimes of the whole world. It makes it easier to do this if he does not try to do it all at once, but sometimes says one of the general prayers for the people in the place where he is living, and sometimes for all the people in the diocese or in the

country. Similarly, teach the people always that they are not praying by themselves alone, but that they are praying with the congregation, also with all the other members of the Church who are praying at the same time, also with all the people in heaven who are praying much better than they are, and with the angels. If you can get these two things into people's minds, then you have taught them a very great deal about worship.

(*b*) The people should be taught to think about the real needs of their own time. You have two opportunities for doing this provided in the services. First of all, at the Holy Eucharist you can always ask the people to pray for some special thing. If you have a daily Celebration it is a very good thing to arrange to ask specially for the prayers of the congregation for different objects each day of the week, or even each day of the month. Some of these objects ought to be things that they understand everything about, such as the children in the schools and their education as men, citizens, and Christians. Others ought to be things which you must teach them to be interested in, such as the Missions of the Church in some distant place, or the League of Nations. In some of the cathedral churches of our Communion one diocese is prayed for every day, as for instance, at Canterbury and at St. George's Jerusalem. It would be a good thing if we remembered in prayer those dioceses which thus remember us. I do not recommend that on Sundays you should always have a special object for which you ask the prayers of the congregation, but if there is any matter of great interest or anxiety to the people of your parish or the whole world, then that ought to be mentioned by you.

The proper place for bidding prayer is not, as is often done, before the prayer for the Church Militant, but after the Creed, after you have given out any notices, and published banns of marriage, and immediately before you begin the offertory. This is not only liturgically speaking the proper place, but it gives the people a chance of using the interval while the collection is being taken up for making their prayers on the special subject which you have proposed. The other place in the services where you can teach your people to pray for real pressing modern needs is in the prayers after the third collect at Matins or Evensong. A general leave has been given in India for the saying of special prayers at that point besides those which are put down in the Book of Common Prayer, and I believe the bishops have authorized a certain number, each in his own diocese. It is very important that one or two prayers of this sort should be said every Sunday at Evensong. Always say before a new prayer what the prayer is going to be about, so that people should be able to turn their attention on to the subject at once, and not be wondering, when you begin the prayer, what on earth you are going to say. Thus you should begin, 'Let us pray for industrial peace,' or, 'Let us pray for a better understanding between the races of the world.'

There is another way in which you can help people to make the services in church real to themselves by connecting them with their own lives and the lives of their families. People should be encouraged to come to the Holy Communion on the anniversary of their wedding day, or on other anniversaries of family importance. Ordinary people can be made

to understand the point of this a good deal more easily than they can be made to understand the commemoration of saints about whom we know extremely little.

(*c*) You can do a great deal to help people to worship by a right choice of hymns. Do not drown the service in hymns. People are extremely fond of them, but it is quite out of proportion to the rest of the service if you have five or six hymns. As a rule, three hymns in one service are sufficient. In the important seasons of the Church, such as Christmas, Easter, Whitsuntide, do not be afraid of singing the hymns of the season several times over. All these three seasons have extremely good hymns attached to them, and they impress the lesson of the season upon the people as nothing else does. Besides this the people are very fond of those hymns, in which they ought to be encouraged. I should agree that a clergyman ought to endeavour to wean his people from sentimental hymns and tunes, but he must be considerate in doing this. Out of three hymns not more than one ought to be a hymn unknown to the people. Similarly, if you are trying to introduce a better standard of musical taste, do it gradually. Do not ask the people to sing more than one austere tune out of three that they sing at any service. This applies especially to the plain-song tunes where they have not usually been used. Remember that you must always have at least one hymn of sheer worship. Hymns are badly chosen if all three are meditative hymns, such as 'I was a wandering sheep'. Also remember that all Sundays are festivals, and that even in Lent you ought not to have three penitential hymns in any Sunday service. On Sunday God must be praised.

(*d*) If you use the new lectionary, take trouble to use it carefully. The alternatives are not meant to be used at haphazard. You ought to try to read the lessons consecutively. For instance, in the parts of the year where for the first lessons the choice is given between the historical books and the prophetical or sapiential books, you should go straight through the historical course one year and the prophetical course the next year. Do not jump about. Similarly there is a choice between a Gospel lesson and a lesson from the rest of the New Testament both morning and evening. You should take the Gospel lessons in the morning and the other lessons in the evening, continuously for either half a year, or the third part of a year, and then transpose, taking the lessons from the Acts and Epistles in the morning, and those from the Gospels in the evening, and so on.

I have arranged a table of lessons for my own diocese on this principle, so that people who get transferred or travel about from place to place should find the same course going on in each church, but if your Bishop has not done this you should do it for yourself, otherwise there is no consecutive teaching from the Bible given to the regular church-goers in the lessons.

(*e*) Another chapter of this book deals with sermons, but I want to say here that sermons must be related to worship if they are preached in public services. Think to yourself when you are preparing the sermon, 'If I say this, shall I make the people more inclined to pray or less?' The proper place for a sermon is towards the beginning of a service. It always came early in the Eucharist. When I was a boy at Winchester, the sermon used to be preached

before Evensong and not after. That was psychologically and liturgically correct. I do not think it would be popular if you introduced it in your church, because some people want to go out before your sermon, and they may have good reasons. There is a good deal to be said for preaching after the third collect at Evensong, and then saying the intercessory prayers after the sermon ; but, wherever the sermon occurs, we priests ought to bear in mind that it should help the people in their devotions, that it should always lead them to a better knowledge of God, and make easier to them their access to Him through Christ.

IV. Consideration for the People

In all that you do in church be considerate to your people. You may show consideration even in very small things. When you give out the psalms, you have found your place before the service, but they have not. If the psalms are sung, then the organist playing the chant over gives the congregation time to find the psalm ; but if the psalms are read, then you must pause as long as it takes to sing a double chant before you begin the first verse of the psalm ; otherwise the people will not have found the place until you have got to about the fourth verse. Give out both psalms and hymns very distinctly. I have often heard clergymen drop their voices when they give out psalms, hymns, or notices in church, whereas these are the only things that the people cannot find in their books.

Be careful about the giving out of notices. Always write out beforehand what you are going to give out. Say it distinctly. Make quite clear what it is that you are saying, but do not turn the

giving out of notices into a sermon. When you ask for a special collection, explain the object. People will give much more readily if they know why they should.

These are small things, but consideration, like courtesy, is shown in small things as well as in great.

There is a much more important matter in which we clergymen ought to show consideration to our people. I mean changes in the manner of conducting the services. Take your people into your confidence, tell them beforehand what you are going to do and, as a rule, do not introduce any important change except as an experiment. Say to the congregation from the pulpit, 'From next Sunday, I propose to do so-and-so for a month—or three months—then you will all be able to judge whether you like it better than what we have done hitherto, or not, and I hope you will all tell me what you think about it. At the end of the time I and the Church Committee (or the Church Trustees) will talk it over and consider what the members of the congregation have said, and decide whether it should be continued or not.' In that sort of way a congregation can be made to understand the advantage of the changes that you wish to introduce, and will probably accept them willingly, or, on the other hand, you will find out if they have very strong objections, and if these changes are so distasteful to them that it really will interfere with their coming to church, or their worshipping God happily if they come. In the latter event, you will be wise to drop the change after the time for which you have said you would try it. It is quite true that the congregation have not the direction of worship, but the priest must lead

them, not drive them, and certainly not drive them away.

There are some experiments in the way of services which require the Bishop's leave, and you should ask his leave before you begin them as, for instance, the use of services or of prayers which are not in the Prayer Book. In our days there is a good deal of need for greater elasticity in services, but the right of directing public worship (the *jus liturgicum*) belongs to the Bishop ; and he always ought to be consulted about innovations and experiments. It is his business to know what kind of services have in the past proved profitable to Christian congregations, and what dangers have attached to others. It is also his business to see that the diocese as a whole is not injured by the example set in individual congregations. If the Bishop is a wise man, you will find that his advice about the experiments you propose is very valuable, and also that he will be glad to have experiments tried, and to hear how they have succeeded.

V. Ceremonial

There are two great principles about ceremonial ; one, that it should be appropriate to the service which is being performed and consistent with the words and principles of that service ; and the other, that it should be helpful to the congregation in their worship.

The Church of England has been strangely tolerant of ceremonial and of the omission of it. It would be out of place in this chapter to give detailed instructions about the proper ceremonial to be used in every service. I would therefore not attempt to lay down *what* ought to be done, but only say

one or two things about *how* it ought to be done. All ceremonial is injurious to worship if it is done carelessly or in an exaggerated manner or, still more, in a ridiculous manner. Whatever is done should be done with self-restraint and with quietness. If you bow to the altar when you pass before the middle of it, stand quite still, for however short a time, and bow with your head only and pass on. This can be done in a dignified way by anyone, but very few people can bow in a dignified way either from the middle of the back or from the hips, and if you do not stand still you give the impression of carelessness. For my own part, I am very sorry that the late mediæval habit of genuflection has been reintroduced in any of our churches, but if you are going to genuflect, you must teach yourself to do it properly. It is very annoying to see a man bob up and down so quickly that he puts the vestments into disorder, and gives the impression that he is in a hurry. The same kind of principles ought to be applied to the use of incense and of almost every other ceremonial in the church. All exaggeration must be avoided and all awkwardness. It is much better to have no ceremonial at all than to do it in an awkward or ridiculous manner.

There are some things which are so important that they must be regarded by clergymen whatever else they do in the way of ceremonial. On any showing, the consecrated elements in the Lord's Supper are the most sacred things on earth, and all our action with regard to them ought to show this. If the consecrated elements are on the altar, the priest must not turn his back on them. When he is giving the blessing at the end of the service and turns to the people, he must stand a little to the north of

the middle of the altar so that he does not turn his back upon the consecrated elements. Again, when the priest is administering the Communion, he is to pay attention entirely to what he is doing; he is to think of nothing else but that great gift which on our Lord's behalf he is distributing to the people. Therefore he walks up and down the rail with the paten or chalice in his hand attending to nothing else. If he is accustomed to bow to the altar when he passes the midst of it at other times, he does not do so then. Again, the priest will be careful to teach the people how they are to receive the Holy Communion. That he should teach to every candidate for confirmation before their first Communion. And whatever instruction he gives, the object of it should be that the communicants should show the greatest reverence to the gift that they receive. For my own part I always teach that the communicant should place his right hand in his left hand and stretch them out so that the priest can place the bread or wafer in the palm of his right hand, and then the communicant should eat the bread or wafer out of the palm of his hand. I also teach that the priest should retain hold of the cup with his own hands, but the communicant should put one hand upon it so as to make sure that he or she receives. It is extremely difficult for the priest to see whether a lady wearing a hat with a brim has received or not, and in any case it is very difficult for him to communicate either a man or a woman with the cup unless the communicants put their hand gently upon the cup.

So far as I know these are the best instructions to give, especially to simple people, and in each case they symbolize the great spiritual truth that we have

to do something of ourselves in order to receive God's gifts. Our Lord Himself said, 'Take, eat,' because without our co-operation God gives nothing. Small as our part is compared with God's part, yet it is good for us to be reminded that there always is our part to be done.

I would add a word about the use of bread or wafers. If in India bread is used, you must take care to have it pressed, so that it does not crumble to pieces on the paten or in people's hands. When it is very dry weather, even this will not help much. The only real objection to wafer bread is that each wafer, as it is usually made, is a complete thing in itself, and the symbolism of the 'one bread', which is distributed to us to make us one, is lost. Wafer bread can be made in sheets, so stamped that it breaks easily into small oblong pieces. This does represent to each communicant that what he receives is part of a larger whole. Bishop Lefroy told me that he thought a chapati was an ideal form of bread for use in the communion. Perhaps the Indian Church will adopt this one day. It would be unreasonable to introduce it in congregations whose members never eat it.

One other detail may be mentioned which has symbolic value. This great sacrament is in one aspect a sacred feast. Consequently it is the custom to go from your left to your right in administering it, because all peoples with whom we are connected send round the food at a meal in that direction.

I have spoken of many things small and great. Do not put them on a level. Do not think that the small things are great, and do not neglect them because they are small. Our Lord warned us to be faithful in small things. Still less must you neglect

the great things. The greatest thing of all is reality in worship. The famous words of our Lord, recorded by S. John, if translated into modern English, would run, 'The true worshippers shall worship the Father in spirit and in reality.' You can help your people to real worship in many ways, but the way above all others is to be, and be known to be, in church and out of church, a real man of God.

CHAPTER III

THE PRIEST IN PERSONAL DEALINGS

I CAN think of no subject which most of us would shrink from writing about more than that called 'Personal Dealings'. For one thing these are the most sacred, the most hidden, parts of our ministry, and as a rule the less said about our personal work of this nature the better. Moreover the experience of every priest differs, for we are not the same by temperament or outlook and in our ministry we cannot all help the same people for that reason. However our own infirmities and failures must never hold us back from declaring the whole counsel of God as we preach to others, even though we know we pass judgment upon ourselves as we preach, and so, as I have been asked to write something about personal dealings, I do so with the knowledge that these words will be read by priests who could teach me far more than I could teach them. For every man in his own work and life has experience and methods of his own which he has no wish or reason to change. The words are written for the younger men.

NOTE.—*The writer of this chapter and the next is well aware that many of the thoughts in them have been gained by him from books on Pastoral Theology which he has read during his ministry. There is little, therefore, that is original except that the wide experience of others has been proved to be true in the writer's experience also.*

The longer grows our ministry the more, I think, are we inclined to realize that the most lasting work in helping men and women is done with them one by one. As individuals we are born into the world and alone we pass from it. Although our Christian life is lived as members of a great Society yet 'every man must bear his own burden' and each must fight his own battle.

The time spent with individuals is not wasted. We have evidence enough for that in the record of the ministry of our Lord. The evening conversation with Nicodemus may seem to have had but little immediate apparent effect but the end of the Gospel story shows that the words then spoken had done their part. The long talk on a hot afternoon with a woman by a well had its outcome in an impression made upon a whole village. The hours and days that were spent in teaching and training the small band of followers made possible the establishment of the Church and the continuity of its life. As we look back over our ministry we feel again and again that the real work was done in the heart to heart talks carried perhaps far into the night, in the long afternoon walks on the hills, with the convalescent who was recovering from a long illness, in the confirmation interviews, with those who came afterwards to their first confession, and perhaps with the little group of faithful people in some steady little class that went on week after week but which looked very poor, numerically, when shown on the parochial return.

'He knoweth His sheep by name.' It must always be the joy of the man in the parish that is neither too small nor yet too large that before him open out, more than to his overworked brother in the great cities, the possibilities of individual work

when it is not necessary always to be looking at the watch and thinking of the next engagement. Both these latter habits are almost fatal to most of us in our influence.

Much of our pastoral work is bound to be of the nature of personal conversations and of what are called, but it is not a sympathetic word and rather suggests the solicitor or the doctor, 'interviews'. I suppose that most of us know the rules we must try to follow, or would it be better to say the ideals which love and sympathy will suggest? Nothing new can be written, but to collect them may just rekindle and clear our thoughts. We shall probably help more by our power of listening than by our gifts of speech. Somehow or other we must learn not to give the impression that we are waiting to do something else. It was said of a well-known statesman, who died long ago, that he was as a rule engaged in trying to hasten the departure of people with whom he was engaged. One day some one said, 'I wonder what Lord——is doing now,' 'I don't know but I'll wager he is trying to get rid of whoever is with him,' was the reply.

We shall listen to the story and not interrupt, and we shall certainly not be shocked or alarmed or startled at anything that is said to us. We must try, as the Bishop of London said years ago when speaking of work in East London, to deal with men's real difficulties and not with the difficulties that we think they ought to have.

This is essential in dealing with matters of faith. Very often it is in one tiny place where the shoe pinches and that is the spot to which our attention must go. There is ever so much we should long to say, but we must first and without hurry settle the

question that is uppermost in the man's mind. Of course we shall find again and again such a jumble of confused ideas that the conversation will probably fly from point to point as a bird hops about on a tree. It is not unlikely that in the course of two or three hours we shall have touched lightly on practically every point of faith and morality and sprung without any apparent connection from one thing to another. But this will not matter at all if it is what the man wanted at that time. Very likely he had never before opened out and poured out all the difficulties which were thronging his mind. Next time we shall be able to begin quietly and put in something constructive. It will be something if he has learned (though he may soon forget much that was said) that there *are* answers to the perplexities in his mind. We shall remember that a city is not built in a day and that we only confuse people if we tell them too much all at once. 'To every man his portion of meat.' If a man has come to unburden his conscience, and open out difficulties of life, we may well be able to lead him to find his peace. But we shall not then perhaps spoil it all by saying too much all at once, and confusing him by bringing the matter of formal absolution at once to his notice : thereby—at that stage—, quite possibly, raising at once a host of old prejudices and uncertainties. We shall not expect to take men too far. One stage on the journey at once. But all these things are hard to put down and hard to carry out and harder still to generalize or dogmatize about. If we have prayed before he came, 'if', as was said by a most experienced parish priest, 'we have remembered that we are probably going to learn far more from the man who comes to us than we shall

be able to give to him,' we may trust to be guided as to how best to speak and when to cease.

We shall not, over and over again, edge in (anxious as we shall be to do so) as a parting word a hope 'I shall soon see you in church.' If his heart has been reached and he has been helped he will come to church in time, without our invitation; but we must not be disappointed if this does not happen. As a rule until he is ready it is often of little use to press him. Above all we shall speak absolutely frankly and fearlessly when we are asked our advice. The whole counsel of God (and after all love is the beginning and the end of it all) should be declared as far as we know it to the man who wishes to face all the facts. Words which seem stern, words which wound, are sometimes the words that are needed, and, perhaps, knowing that such words must be said, we shall write at the beginning of our 'Pastor in Parochia', if we carry it in our pockets, the parish priest's motto 'Speak the truth in love.'

Sometimes we may find those who wish to put on to our shoulders responsibilities of decision which they must ultimately make for themselves. It will relieve them just to have had some one to talk to, but, as old Archbishop Temple used to say, 'The man must follow his own conscience.'

So much for our talks with men. But our ministry is to women also. And here perhaps we of the Anglican Communion feel a special difficulty when it comes to our personal work. We shall probably not go so far as to agree entirely with St. Thomas a Kempis 'Be not familiar with any woman; but commend all good women in general to God.' If the parish priest is married many difficulties are

lessened and, if not, there may be some of the older women who will help him in this side of his ministry. But while he will use every discretion, and will be most careful not to be over friendly in private conversations, he must be ready to take risks, and sometimes to carry his reputation in his hands, when his work is that of setting forth to rescue or win back some sheep that has strayed far upon the mountains.

So far all that has been written has dealt with the informal pastoral work which is so large a part of the ministry of every parish priest. It is in that kind of direct personal work that he will find his deepest joy. To it he will gladly turn from the round of routine work—the filling up of forms and returns, attendance at committees, councils and conferences.

Parochial Visitation

In the first part of this chapter I have not attempted to outline any plans by which systematic visitation of the parish may be carried out. That subject finds a place in several chapters in this book. The conditions in India vary so much that no hard-and-fast rules can be laid down to cover all districts or parishes. All that has been so far written, however, is based upon the assumption that the parish priest is a keen and regular visitor of his people. Many illustrations may be used. Visiting (which often has little to show for it at the time) is like the spadework which results in the harvest of the interviews at which so much can be done. It is like the casting of the net as a result of which individuals are brought into the boat. Few people, of our Communion, will seek out the clergyman with

their troubles or their doubts merely because they know that he is an ordained man. They want to know (as a rule) their own parish priest personally and he must, so far as he can, go and seek them in their homes. It is obvious that the parish clergy in the great town parishes must make some wise plan of campaign, faced as they are with an impossible task, but there is little doubt that the old saying is still true 'A house-going parson makes a church-going people.' It is sad day for the Church when the clergy think they can dispense with visiting.

Something must be said about that most urgent, necessary, and precious task of visiting the sick. At the beginning of our ministry many of us shrink from this work because it is difficult and exacting. Yet a retrospect of the years since Ordination will fill us with thankfulness for all that we have been allowed to learn through our contact with the sufferers in the parish. I well remember a conversation in the early years of my ministry 'Nothing finds you out' a friend said to me 'so much as sitting beside a sick bed'. I did not quite realize all that he meant. Yet I have again and again remembered his words when I have found myself uncertain what to say and often with nothing to say at all.

Walsham How's '*Pastor in Parachia*' was an invaluable help and no doubt many of the clergy have based their methods upon his prayers and readings. Often we felt at a disadvantage—the service for the visitation of the sick seemed to be of so little assistance. I believe that the additions to this service in the Revised Prayer Book will be of immense value to the younger clergy. It is hard for older men to change their plans or adapt themselves to new books but I believe that men who 'grow up' with the new

book, and become familiar with the passages suggested and the prayers provided, will find that they have been supplied with just that help the lack of which many of us felt so acutely. It is surely important that the priest should know something about the modern views on Spiritual Healing, and the errors of Christian Science. This is a subject in which people are very much interested and many of them drift towards Christian Science because of the lack of definite teaching in the Church. The clergyman has come to be regarded more as a messenger of death than a bringer of life. There are still those who hesitate to send for him when a relation is ill for they do not want the patient to feel that 'he is as bad as all that'. The visit of the priest ought to aim at bringing health and courage and cheer ; for (though we know that the last messenger must come one day for all of us) we are here to proclaim that God desires to make man 'every whit whole,' and thus part of our work will be to join hands with the doctor in the fight against physical disease.

There is not space here to make detailed suggestions. First, every time, must come the preparation of the priest himself. There will come unexpected calls, and we know that the counsel of perfection for every one of us is that we should so be living the recollected life that we are ready for every demand. But normally much must depend upon the priest's own prepared life. If, in the early morning, or before he starts out on his visits, he kneels down and quietly remembers all those to whom he will go ; if he has some passage in his mind with thoughts that are suitable for the sick (perhaps a meditation on the Gospel for the week) he will

assuredly find his sick visiting a joy to himself and he will receive evidence that the blessing of God is over it. But if (and here I confess at once that I speak from personal experience) he has become perfunctory and, whether through neglect of prayer or any other cause, has lost sight of the greatness of the opportunity and the height of his calling, he will often sit by the bedside tongue-tied and only too glad to leave the sick room. Is this a confession which the experience of other priests will confirm?

Granted such a personal preparation as that which we should try to make, we may surely rely upon the ever present grace of God to guide us in all the many varying circumstances in which we shall find ourselves.

Faithful visiting of the sick brings a great reward in the parish. Again and again the whole family will be reached. The wise parish priest—it would be better to have used the word sympathetic—will do all that he can avail himself of the great opportunities which are put into his hand at the critical times of peoples' lives. Not less than the visitation of the sick, marriages, baptisms, funerals, give us a great chance of reaching people when they are most open to impression. People never forget our acts or omissions at those times.

The Ministry of Absolution

'And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word,

and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.' [*Prayer Book. Holy Communion.*]

We now must shortly consider that other and more official ministry, in the authority committed to the priest at his ordination to pronounce Absolution to the penitent. No doubt during the last thirty or forty years this aspect of our ministry has come very much further to the front not only in the thoughts but also in the experience of many parish priests in our Communion.

On that account it is of great importance that every priest should consider what is involved and the measure of his responsibility. There is, we all know well, great diversity of opinion as to the teaching which should be given upon this subject.

Nevertheless there would surely be but few men who have been ordained priest who would not admit that if souls wish to hear the voice of authority which will bring them the assurance of forgiveness of sins that voice may be heard through the priesthood of the Church. Every priest should be ready formally to hear the confession of any one, at any time, who should ask him to exercise his ministry in that manner.

It is surely nothing short of a scandal if, while the teaching of the Prayer Book is so plain and direct, any priest should refuse, because of his personal opinions, to hear a confession and, when the penitent humbly and heartily desires it, to give absolution.

This is not the place to deal with the theology of this most important subject. It is enough to say that,

quite apart from the frequency of confession, again and again in our personal dealings we shall find that here in the very heart of the Church is the very help that people need. It is reason for great encouragement that almost all the bitterness and narrowness and prejudice which has surrounded this subject has passed away in recent years.

On the other hand this is without doubt by far the most difficult part of our ministry. We have been left without instruction. There have been few books to guide us. We are aware that we are standing upon the edge of the great sciences of moral and ascetic theology, and most of us have had no training in them and have read very little. There is therefore a real danger, in a period when Sacramental confession is more definitely taught and more widely practised by many, and strongly urged by some, that a generation of priests may grow up who 'step in where angels fear to tread' and who hardly realize how delicate are the souls of men, how far-reaching are the issues, and how needful is some training which is to be gained not merely from experience but from the wisdom of others. Such books as Kirk's *Principles of Moral Theology* and Belton's *A Manual for Confessors* will be a help in opening out the greatness of the subject.

It would be quite beyond the scope of this chapter (and certainly far beyond the knowledge and experience of the writer) to attempt any discussion as to the manner and method of hearing confessions. It must, however, be clearly realized that this part of our ministry is something quite distinct from the personal and private heart to heart or man to man talks referred to earlier in this chapter. In his official position a priest is among

those to whom 'power and commandment' have been committed 'to declare and pronounce to his people, being penitent, the absolution and remission of their sins.' This absolution, as the Exhortation in the service of Holy Communion and the office for the Visitation of the Sick clearly show, may be given to individuals as well as to the whole congregation. The priest is the channel through which the grace of absolution is given to the penitent. How responsible, how difficult, and how important is this ministry cannot be over-estimated. We may find ourselves face to face with difficult problems when we shall not know what best we ought to do. We shall be aware, as we exercise this ministry, that we are being brought face to face with the whole subject of the discipline of the Church; that is to say we begin to realize that the Body of Christ must live by a certain standard, that back behind our ministry there lies the attempt to maintain that standard, and that the priest, who is presumed to know something of the laws of Christian ethics and morality, is the judge as to the individual's relation to that standard.

We shall recollect also that in the long history of the Church millions in this way have not only gained the peace of mind which comes from the assurance of the forgiveness of the past but have found a great motive towards holiness and a source of increasing instruction in the way of Christian perfection. It is for this reason that it is of such importance that we should try to gain some knowledge of the methods by which souls advance in the knowledge of God and in holiness of life. These are big subjects and open out wide fields of thought. In this chapter the writer can only urge those who

have the responsibility of this ministry to do their best to equip themselves for the task by study and thought.

Many of us begin this ministry in a condition of much perplexity, and we should all wish that occasionally, at gatherings of the clergy, there should be talks given by experienced priests to those of us who feel that we have so much to learn. It may be that we are in doubt how best to present the subject to the people as a whole. We feel that we have no right at all to conceal from them what may be, will be, to many not merely the breaking of old fetters which bind them to the past but the rising up to a new life of hope. And we are aware of the prejudices in many minds. There are certain things which can be said to which the consciences of all men will respond. I remember well the early days of war when it was my task week by week to preach to a great battalion of London Territorials—educated men. I wanted to be a faithful steward and to let them know of all that they should know and had a right to know.

It was none too easy to know how to approach this subject. I asked the advice of one whose experience with men and whose power with souls and wide sympathy are unequalled. 'Ought I to preach about confession? and, if so, how?' At once the reply came 'The essential thing is that they should be at peace with God through our Lord Jesus Christ. They all know that. If they are not at peace and cannot find their peace you can tell them you can help them and you can show them from the Prayer Book how this can be done.'

We want guidance also in our dealing with individuals. Perhaps we are helping some one to make a first confession to which he feels that he is

being led by the Spirit. We do not want to suggest things to him ; we would not penetrate where we have no right to intrude. Perhaps we can tell him that he need not bother because there are many things which he cannot remember. Just those things which come to his mind are those which are searing *his* conscience. Just those things that he would rather hide and that he is doubtful about are those which should be mentioned. Perhaps if he thinks of the first sin that he can remember, of that which makes him feel most unhappy and ashamed, of that which recurs to his mind most frequently, we shall have helped him to a self-knowledge which will be a true foundation upon which penitence can build. He will, no doubt, again and again, rejoice to hear that temptation and sin are different things. It will probably be a revelation to him that he need not worry because he has (it is the heritage of man) a sinful nature which needs to be transformed and does seem to 'incline' towards evil. That the 'old man' is there at all makes us all ashamed until we recognize frankly that he is the very problem whom we have to face. We are not guilty because of his existence. If the struggle within is hard we shall not wonder. 'The old man,' it was once said, 'has got to be put to death every day. And he does not like the process. And for that matter you cannot expect him to do so.'

While I cannot feel that any priest is acting in accordance with the spirit of our Communion if he insists upon Sacramental Confession as a preliminary to Confirmation, my own experience has brought me more and more to consider that a priest incurs a very grave responsibility who does not clearly and definitely point out to every candidate the Prayer Book teaching in the Communion service. Again

and again, and yet again, men who have been borne down by the storm of temptation (especially sexual temptation) in the stress of life would not have absented themselves perhaps for many years from Holy Communion had they known the way to turn where the assurance of pardon can be found.

This chapter may be closed by a few practical hints of a very simple nature. While the priest himself is always aware of the Seal of Confession—that he must not refer to the matter to the penitent, or to any one else, under any circumstances, and must not speak about this ministry in any way so as to call attention to those who use it, the meaning of the seal must also be made plain to the people. Knowledge of this will give assurance and courage to them and the fact itself will cause in an astonishing way the matter to pass from our own minds. We need have no fear that our relations with people are interfered with by the exercise of this ministry and that awkward self-consciousness results.

Confessions should be heard in open church so far as possible. The priest wears a surplice and purple stole. He will use the words of absolution which are to be found in the service for the Visitation of the Sick. It is not essential that he should say much by way of counsel. It is not expected or desirable that he should preach a sermon. Indeed he may sometimes feel that nothing is given him to say. In our Communion, where the use of confession is entirely voluntary, there is as a rule no doubt as to the reality of penitence. For a penance it will as a rule be sufficient to ask that a suitable psalm or collect be said on the same day as an act of reparation. The acceptance of the penance is the indication of the willingness of the penetent to amend his life.

We may often feel the difficulty of this side of our ministry. We may sometimes shrink from it on that account. Nevertheless we shall often find, as we look back over our work, that those who have, we are convinced, been really helped are often those to whom we have ministered in this way.

CHAPTER IV

THE PREACHER

Missions, Retreats, Quiet Days

Three years ago the Archbishop of Canterbury in his opening sermon at the Church Congress in England laid stress upon the need of more careful preaching and greater study by the clergy. Great interest was aroused by his words and there can hardly have been a newspaper in the United Kingdom which did not devote a leading article to the subject. In many of the daily papers the work of the clergy was referred to with appreciation, and there were few papers which did not call attention to the pressure in the midst of which the parish priest in a large town parish carries out his duties, and to the fact that it is hard for him either to afford the money to buy new books or so to organize his time that he can give himself to uninterrupted serious study. In spite, however, of this defence of the clergy I cannot recollect that I read any article in which there was disagreement with the Archbishop's main point which was, to put it plainly, the need of better sermons and more thoughtful teaching of the Faith in an age when education is widespread and when so many people are faced with real difficulties of belief.

It is, of course, often alleged that the Englishman likes sermons, is always ready to criticize them, and attaches too great importance to the place which they hold in the services of the Church. It is also not uncommon to hear people condemn others who, as they allege, 'go to Church to hear sermons.'

In so far as those statements are true they express facts which we need to regard from rather a different angle. Most men of good-will are always eager to hear something which deals with the great mysteries of life and which will help them to live better. The sermon will always be important and, where men have not come to understand the meaning of worship, and have not been taught the value of the Sacraments, they will obviously think chiefly of the sermon. I remember well (knowing how difficult it is to preach and how anxiously we clergy pray to be given the right word to help those before whom we have to stand) the cold shudder which went through me when this point of view was simply expressed in a homely manner by a Sergeant in the Army. 'Well, Sir, I think the cook ought to dish up a decent dinner on a Sunday and the padre to preach a good sermon. If they don't I've no use for either of them.' I was the padre. Yet the Sergeant only meant that he looked for a living, sincere, and intelligent message which could be linked up in some manner with his life.

Now it is hardly necessary to spend many words in a short chapter in order to emphasize the importance of the teaching office of the Church. It is admitted on every side that ignorance of the contents of the Bible and of the Christian Faith is widespread in every section of the community. Ignorance can only be overcome by teaching. A considerable part of the recorded work of our Lord was that of teaching the people and preaching the Gospel of the Kingdom of God. His great commission to His Church was that it should bear witness to Him throughout the world by teaching.

There must be many methods by means of which

this teaching is adapted to the needs of people of different ages. In every parish where it is possible there should be definite instruction for young people after, as well as before, their Confirmation, and probably some form of weekly Bible Class or Instruction for adults. The sermon, however, will always be the chief opportunity, and in many cases the only opportunity, by which we can reach many of the people.

My own knowledge of conditions in the East is but small, being gathered from the bird's-eye view gained as a member of the Mission of Help, and subsequently from two years' work in the Diocese of Colombo.

It is however quite clear to me that in many parishes and stations the preacher in India has special difficulties to face.

The working method of our Church in dealing with people is based upon the assumption that men and women are normally expected, in their own family life, and in the family life of the Church, gradually to grow and increase in the knowledge and love of God. They are to walk in the way of the Christian life, regularly to join in the central act of worship, and receive the Holy Communion, and to take part Sunday by Sunday in the services of the Church of which preaching will form a part. In this manner they will continue to grow in faith and knowledge and increasingly apprehend the truth. The work of the parish priest is defined in the charge at his ordination. He is so to labour 'that there is no place left either for error in religion or viciousness of life' among those committed to his charge. In the East, however, again and again the normal conditions fail to obtain. The preacher will some-

times find himself face to face with a body of planters who, with their wives in many instances, have driven in from long distances to attend a quarterly or perhaps only a half-yearly service. They must be provided with food in the strength of which they will have to go for many days.

There is no chance at all of giving them consecutive teaching unless they are ready to read books. My own experience has been again and again that such men and women are only too thankful to buy any books which may be in the padre's box. In any event the padre (if he is not a kind of commercial traveller in good Christian books) ought to have in his mind, or notebook, a list of some thirty or more books which he can recommend and which he will order for those who want them. He is pretty certain to find that the demand will not only be for short and simple books but that many will want something thoughtful and deep.

At another time he may be in front of a battalion of soldiers whose lives are under most unnatural conditions, for they are nearly all separated for some years from the women and children of their own kith and kin. Their background of religious knowledge is such that it cannot safely be assumed that a reference to even the most familiar events in the Gospel story will meet with any response.

In another station he may be among a group of highly educated and thoughtful men whose minds are fully alert and who are grappling every day with problems which produce trains of thought of which the padre has in many cases very little knowledge. In the greater number of cases he will always remember, when he is thinking of Europeans, that most of them are cut off from just those people whose

presence in the family life is so natural and so essential. The sick, the aged, and the children are not often with the Englishman in India. Yet these are the people who call forth unselfishness, gentleness, thoughtfulness and sympathy, and are wonderful links, therefore, with God.

These are some of the special conditions which call for special sympathy. They are known to every reader of this book. They are mentioned because they must ever be in the subconscious background of the preacher who is to possess the sympathy and understanding with which alone such men and women can be helped.

However none of us will ever find ideal conditions although all of us want to have an ideal for our work at which we must steadily aim. If a man is likely to remain in the same station for two or three years and to preach continually to more or less the same people he should surely set himself to present to them within that time, so far as in him lies, the whole faith. This will involve a scheme of action for he will never do this if he merely chooses without any system his subjects week by week. Nothing is easier than for a preacher to deal again and again (almost unconsciously) with those aspects of faith and practice which appeal to him personally most strongly, and in that case the hearers will not get the proportion of faith. At the end of two years any one who has attended the church regularly ought to have had the chance of hearing a sermon on all the great subjects.

Such teaching will need a plan which looks some months ahead and is carefully prepared. It will in the main follow the Prayer Book year. There will be frequent courses outside the seasons of Advent

and Lent. As a rule people welcome courses, although four sermons as a rule are enough for each course. They are glad when there is consecutive thought which carries them along for several weeks. Too often our sermons have no sort of connection with those which follow or precede them. It is well also to remember that men and women to-day need, and want, instruction upon the most important subjects. 'First things first' is a sure and certain rule. The Character of God, the Destiny of Man, the Nature of Sin, the Method of Redemption, the Power of the Holy Spirit, the Supernatural life of Prayer and Sacrament, the Value of the Bible, the Christian Standard of Living—there are many sermons in all those great subjects and in all such sermons Christ the Saviour will stand out as the central figure.

These are the subjects, the great eternal truths about life and death, about which men are never tired of hearing. And there are not a few laymen to-day who feel that we are too apt to choose subjects of secondary importance. These are the popular subjects in the right sense of that great word—subjects which all the people want. 'Stunt' sermons, sensational titles, so-called topical sermons will never last out. They fail to satisfy the hearts of the great mass of men. People want Christian sermons. This sounds a truism and an impertinence in a book which is for the clergy. But every priest who reads this article will recognize how much we all have to be on our guard lest our sermons degenerate into ethical and moral discourses and we are found to be preachers of the Law and not of the Gospel. A sermon cannot be made into a Christian sermon by sprinkling texts from the New Testament about it.

Such sermons come only out of a life of much prayer and much hard thought. All this is difficult and for that reason, perhaps, we are often tempted, as the Archbishop of York said many years ago, 'to fall back upon a few earnest words.'

Difficult however as is our task, laymen are really very kindly in their judgments. They are quite able to detect whether or not we have taken pains over our sermons. The old sermon, which has not been written again and warmed anew by prayer and thought, stands out in all its chill nakedness before them. On the whole they do not ask for too much and our hope lies in this. Indeed we must often feel that they put up with us very gently.

There are however certain things for which they look. The first undoubtedly is sincerity. 'The man believes every word he says.' It is amazing how great is the effect of human sincerity. They expect us to be straight, natural and frank. There is little fear to-day of offending weaker brethren if the assured results of Biblical criticism are accepted and the modern view of the Old Testament boldly proclaimed. Indeed it is astonishing to find how thankful people are for a few sermons or addresses which deal with Old Testament difficulties and remove stumbling blocks out of their minds which are still there but which we had almost thought had ceased to exist. The layman does not mind if we frankly admit there is much of which we are ignorant. Indeed the educated man will trust us the more on this account.

Secondly, they expect our sermons to be practical. This is a hard task often. But in their hearts they know that in some way or other it ought to be possible to link up our words with practical life.

They know perfectly well that the object of religion is not merely to get men to church or even to their Communions but to bring them into touch with God, in such a manner that they may through His grace be able to live well in the world. Too often the teaching we have given has led men to believe that we look upon churchgoing as an end in itself and not as a means to an end. Christianity is a life—an inward life which must express itself in a manner of living in the world. While we can never be content unless our teaching leads the people to the altar, so that their life is directed towards God through the Holy Eucharist, we may often notice that too frequent exhortation to 'come to Communion' has but little effect. If we are faithful in our teaching as to the Love of our Lord, and the response of the Christian soul in discipleship, there is little doubt that we shall find that they make the Holy Communion more and more the centre of their lives.

Thirdly, we are expected to be definite. We do not want to have it said after our sermon is over 'I really don't know what the padre was driving at to-day.' The dreadful test comes to each of us when we find in the vestry that we are expected to write the subject of our sermon in the tell-tale book upon the vestry table. Dr. Goudge used to say to us at Wells, 'If *you* do not know the subject of your sermon you cannot expect the man in the pew to have a very clear idea.' Often we fall back upon the text, for the book mercifully provides us as a rule with this alternative. But we shall have got over that ordeal beforehand if when we set to work to prepare our sermon we had a definite aim in view and a definite subject.

Once more, while the laymen know that we must each express our message in our own way, they expect us to give our witness, to let them know, not merely our opinions but the teaching of the Church to which we all belong. We have to declare the message we are commissioned and sent forth to teach.

Although it is almost fatal in many congregations (at any rate of soldiers) to begin our sermon with such words as 'The Church tells us' or 'Our Mother the Church says . . .' yet the laymen will form their opinions of what the Church does teach by what we say. Ours is a great responsibility, for a man will often say (having heard our poor sermon) 'Well, the Church tells us this. I heard the padre say so.' Probably this will refer to something which is a matter of opinion, but he will speak as if the whole Church would agree with a particular preacher's view.

The most important preparation for our preaching is as far removed from the delivery of the sermon as the fruit which hangs upon the bough is distant from the root of the tree. Sermons in the main grow naturally out of a man's life. We all know the famous story (is it told by Phillips Brooks?) 'What you *are* speaks to me so loud that I cannot hear a word you *say*.'

It is not within the scope of this chapter to deal with the personal life of the priest, although herein lies the root of the matter. It would be true to say that no man can continue throughout the years to be a helpful preacher to his brother men unless he is continually growing in the knowledge of God, of the Bible, of himself, and of men. That hidden life of meditation, prayer and communion in which the

knowledge of God grows is dealt with elsewhere in this book. Knowledge of himself will keep a man humble and patient. Dick Sheppard (recently Vicar of St. Martin-in-the-Fields in London), who probably has a greater influence with men and women and a more sympathetic understanding of their difficulties than any priest in our Communion, wrote the other day—'Sin is not the creation of some cold-blooded and anaemic professor of theology but a plain, honest fact which any man may know and recognize since he will find one of its main citadels within his own heart. For myself, let me confess that I am the hardest case I have to tackle, and no man has provided me, in my capacity of what is known as an Evangelist, with a tougher problem.' That is the true knowledge of self which gives a man power with others.

For an understanding of the Bible and Christian doctrine we simply *must* keep up our reading at whatever cost. Apart from regular devotional reading of the Bible a man must really 'get down to it' again and again to think out the great truths in the light and with the help of the best of the great writers. It is impossible to keep pace with all the books which are produced year by year and it is obviously the better plan really to master, or at any rate attempt to digest and annotate, a few good books than to dip cursorily into a large number or rely upon the cheap handbooks of theology which pour forth from the publishers. These may be most useful for many of our busy laity but it is indeed a sad day for the Church when they become the sustenance of the clergy. Many will remember the weighty words in the opening chapter of the first volume of Bishop Gore's *Reconstruction of*

Belief. 'There is no class for whom this process of fundamental reconstruction of their religious beliefs is so necessary as for those who are, or are preparing to become, ministers of the Christian Church. They are often enthusiasts for religion, who have no personal doubts, but are eagerly interested in a great many questions, doctrinal, and ceremonial, and social ; and their temptation is to take up the questions that interest them, which are secondary and derivative, and not really to study and test their foundations. Very likely they will themselves experience reactions and fall into fundamental doubts in later life. Certainly if they are to be true to their high vocation they will be constantly occupied in helping others who are in doubt. In either case they will find themselves paralyzed if they have never explored their foundations. It is only those who know from the ground upwards what they believe, and why they believe, who can help either themselves or others in the time of stress. It is only those who are felt to have a real ground for their belief and a real sympathy for free enquiry whose help will be sought by those who need it. And it is pitiful to see how many there are among the professed ministers of Christ who, in an hour of popular discussion of some vital truth, are proved, by their perplexity and dismay, or by their uninstructed denunciations, never to have thought at all deeply or seriously about the most momentous questions.'

The Reconstruction of Belief can be read again and again, noted, and slowly assimilated So also with the books of Bishop William Temple—to mention only two authors whose books are helpful to both the clergy and the laity. Such writers not only

force us to think things out but, out of their own great store of learning, keep us abreast with the modern currents of thought which are stirring the minds of our own generation.

Knowledge of Man—of human nature—will save us many mistakes and will help us to adapt our message to the congregation. It is true that all men need the same truths, but the presentation may be different. It is significant that of our Lord's teaching to the crowds it is recorded 'Without a parable spake he not unto them.' We shall need illustrations which, like windows, let the light into a discourse which otherwise, though excellent in matter, is considered to be dull. It is the man of the heart to whom we speak. However diverse may be the members of the congregation there is a common humanity which is essential to all. Our differences of race, education, outlook, occupation are accidental —our resemblances are essential. We *are* all men. We *happen to be* soldiers, or public school men, etc.

Knowledge of man is gained by the effort to establish every contact that is possible with every kind of man. Our Church is Catholic and never can acquiesce in being sectional. We must expect and hope to have within our congregations not an eclectic group who are like minded with ourselves but men with all kinds of point of view—and the more we are able to visit and meet them the better will be our understanding of their needs.

To come to the more immediate preparation for the sermon and the manner of the delivery. Most men will want to choose their subject for a Sunday sermon as early in the week as possible in order that ideas may arrange themselves in the mind and fall together into a connected whole. It is probably

wise for most of us to write a good deal of our sermon out, but not to use the manuscript. Many of the clergy would be surprised if they were to know how much is written out beforehand by some of the most simple, natural and well-known preachers. When the sermon is thought to be more or less ready often ruthless excisions will be useful. The superfluous, sometimes known as the padding, can often be cut out. We shall do well (bearing in mind our congregation) to see how many words or theological expressions are in the sermon which may be quite unintelligible to the congregation or which may convey to them totally different thoughts to those we mean to express. The 'shibboleths' of party thought of a generation past must go. As a rule to-day they mean nothing to the people. Theological words are to the ordinary layman technical terms the meaning of which he does not understand. It is well-known to us all that words can be most misleading. We must do our best to guard against this, to be—as the simple people in England say—, 'plainspoken.' The sermon must be delivered in a tongue understanded of the people. This does not mean in the least that slang, or flippancy, or loose talking are either wanted or appreciated. Certainly it is quite unnecessary to adopt that kind of manner of speaking when addressing soldiers.

We must be careful also to see that within the sermon is to be found the Gospel. After all we are sent forth to proclaim the Way of Happiness. However solemn may be the subject with which we have to deal there must always be the note of hope—and the proclamation of the Love of God. Every service which we conduct leads up to the Blessing with which the service closes. And what is the Blessing but the

proclamation of the will of God for man—of the love He has for all His children? I remember hearing the late Bishop of Chelmsford (Watts Ditchfield) say in an address to the clergy in a North London deanery, 'The Gospel must be in every sermon preached to every Sunday evening congregation. I mean the message given must contain such hope and encouragement that even had a murderer been hovering near the door he would have known without doubt that there was hope for him.' In the pulpit it is quite unnecessary, in order to gain the attention of the people, that we should call them at regular intervals either 'Beloved' or 'Brethren' or indeed 'dear Christian friends.' The first rule is, I suppose, 'Be natural.' If you want to say 'Beloved' because you cannot help it and you are made that way—say it. But sermons must not be made according to form. There is no need for any one of us to copy the phrases or manner of another. The moment we do that we cease to be natural and become artificial. Let us be extremely grateful to any real friend who has the kindness (and perhaps with a good many of us courage is also needed) to tell us of any little tricks we have fallen into all unknowingly, and who will now and then (but not too often) frankly tell us where our efforts fall short of the mark.

As for length we must be guided by conditions. Because there are so many jokes about the length of sermons it is quite unnecessary to assume that people only want 'Sermonettes.' It is true that in the East it is probably harder to concentrate the mind when listening, but most congregations are ready to listen for twenty minutes if the preacher has something to say.

So far this chapter has dealt entirely with the ordinary sermon. But there is need and opportunity for public speaking which is less formal. When we consider the occasions for such speaking we are at once handicapped by the words we seem to be obliged to use. The Bible Class (or even the Study Group) is a name which only attracts the most earnest members of our flock who readily avail themselves of every opportunity which we provide. Younger people feel it is for them but do not really like the title. Yet there is evidence on every side that there are large numbers of ordinary people who really welcome talks upon the Bible which combine with practical application the fruits of modern knowledge and devotional treatment. I found in a large London parish that nothing met the needs of the people more than an hour on a week night which was given up simply to two hymns, some intercessions, and a thorough exposition of a book of the Bible. As the months pass book after book can be gone through in this manner. There was no doubt about the response of the people. The chief difficulty was to know what to call this gathering. Lectures, expositions and other names were tried. Eventually the people themselves called it by so homely and mysterious a name as 'The Wednesday.' Perhaps the mystery in that name attracted others. Let me confess at once that the possibilities of this kind of exposition opened out before me when I happened to glance at a volume of expositions on the *Book of Genesis* by the great expositor McLaren. This book was enough to open a hundred windows. Any priest who is thinking of gaining an idea as to how the treasures of the Bible can be displayed in such a manner as really to help the people would do

well to cast his eye through some of the works of the leading Nonconformists—Parker of the City Temple, McLaren, Campbell Morgan, and indeed Spurgeon. Naturally while he will learn from them how to make the Bible 'live' he will need to read the great commentaries which emphasize the teaching of the Church, such as *Rackham on the Acts*.

Missions

Then again the word 'Mission' is (certainly with educated people) a hindrance to the very object that we have in view. It raises at once in the minds of many the thought of an elaborate appeal to the emotions alone and is therefore profoundly distrusted. On the Mission of Help our first task was to remove from people's minds false ideas about a Mission. We were told by the Archbishop of Canterbury that men to-day need 'a reasonable presentation of the Christian Faith.' Such a presentation, indeed any presentation, must try to reach the whole man. It will, or should, reach his emotions which are a part of his nature. But it will be directed also to his mind, his conscience, and his will. I believe that there are few greater helps to a parish than to have a mission occasionally. There is not space here to develop this subject but one or two things may be urged. Almost all will depend upon the preparation, not only of real prayer and commendation of the whole effort to God, but also of the creation of interest and expectancy beforehand. The minds of the people must be ready—and people are slow to take in new ideas. Most of us know how disappointing is the result of the notice which is given out in church.

Preparation for a mission involves hard work

extending over at least six months and provides a real chance to visit every one and explain the object of the mission. When the mission actually takes place the main effort must not be confused owing to the number of 'few words' that the missioner is asked to give to groups of people. The chief aim is not to speak to as many people as possible once, but to induce as many people as can be reached to come to the services throughout the mission. Everything must centre round the service in the church each week night, and the daily Eucharist will be a source of power and devotion. Apart from that the missioner will probably be glad to meet the different groups—the women, the men, the children, etc., and to get into touch with people individually as much as he can.

Retreats

Then also there is the opportunity provided by the Retreat. Here we shall still find a good many people who have not the least idea as to the nature of a retreat and there may still be some who think it is 'something Roman Catholic.' But more and more members of our Communion are coming to recognize that it is quiet thought and prayer of which we have need in a life where many impressions are made upon us every day. Modern science, through the rapidity of travel in the motor car, the extension of broadcasting into many homes, causes a multitude of impressions to be made upon the personality day by day: and there is more need than ever that people should learn how to draw apart from the world that God may put His mark upon their souls in peace and stillness away from the strife of tongues.

Quiet Days

The retreat movement is only at its beginning, but if a priest has made it a rule to attend an annual retreat for the clergy and has, for himself, therefore, found the inestimable value of such a period, he will want to make it possible for his people to share that experience, and he will detect some to whom he will recommend a retreat as providing just the help they need. If he cannot make arrangements for a parochial retreat over a week-end he will perhaps begin by starting an annual Quiet Day for the parish.

Once more lectures and conferences are often useful. The word lecture sometimes raises the thought of school or university days and people do not like, as they say, 'to be lectured.' Nevertheless we may often be surprised to find how many people —who do not readily come to church—will attend a lecture upon a religious subject and there are many who will value the chance of putting afterwards a question to the lecturer. Conferences where definite subjects are chosen by a group of men and women give many opportunities for teaching. More than that they help the parish priest to know the lines along which the thoughts of his people are moving.

There is testimony on every side that the Spirit of God is moving in the hearts of men. Never was there greater need or greater opportunity. And although we shall often quail before the difficulties of our work we know that we shall not be asked to do anything without the promise that the grace we need will be given to us.

CHAPTER V

THE CLERGYMAN IN SOCIAL LIFE

The attitude of the parish priest in India towards what is called 'Society' is perhaps one of the most difficult problems which he has to face. The Gospels however lead one to suppose that this is no new problem, peculiar to our own times, for our Blessed Lord appears to have felt it too. 'John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!' Here we have the horns of a dilemma indeed, yet a decision has to be made if we are to work at all. It would be easy perhaps to decide on the purely ascetic ideal. Such a decision would do away with a great deal of the difficulty and there is no doubt that there is room to-day for a class of souls who, having withdrawn themselves from the normal social life of those around them, are content to be specialists and to concentrate their efforts upon realizing an ascetic ideal. Such persons do undoubtedly exert a very decided influence upon Society at large, and it is quite certain that our Church in India has not yet used those old and well-tried methods of the monastic and religious orders in sufficient strength. But we must not forget that the ordinary parish priest is not technically a 'religious' but a 'secular'. He is incapable of attempting to influence society from *without* since he lives *within* the charmed circle and is part and parcel of it. He is often married, and

family cares and anxieties absorb a very large portion of his time. He lives his life on the same social level as those around him, yet he cannot forget that he is a leader and minister of religion. What is to be his attitude towards society in general? How far is he to associate with it? To what extent shall he share in its amusements? Or, to put these questions in a more individual and homely form, he will constantly be asking himself. Shall I play bridge for points? Ought I to play games on Sundays? Must I be a total abstainer? What about dancing? Why should I join the club? Before we attempt to answer these questions however there are three points which we might well consider.

I. First of all there is the man himself;

II. Secondly there is the impression he desires to make; and,

III. Thirdly there is the material with which he has to deal.

With regard to the man himself. It is essential, of course, that he be single-minded and sincere. Whatever he decides to do, and whatever attitude he means to adopt with regard to matters about which there will always be a difference of opinion, he must above all things say and do such things as are wholly natural to him. To affect an easiness of manner or a hazy moral judgment on the one hand, or, on the other, to pretend to a strictness which is really foreign to his nature, will always leave others with the firm conviction that he is an unmitigated humbug and unworthy of his priesthood. To be all things to all men is no doubt a precept of the great Apostle but we should be sure that we possess some of St. Paul's genius before we rashly copy his methods. In society the priest above all others

must be natural and unaffected or, in other words, a gentleman; otherwise he is entirely out of place.

Then there is the impression he desires to leave. What is this? Surely that 'no doubt the Kingdom of God is come,' i.e. that life has a moral and spiritual value and that there is no moment in our lives when we can safely ignore this fact. Whether it be at the billiard table or the tennis court, here equally as in the school or church, life is something to be treated with reverence because it comes from God. The regnancy of Christ does not cease to be a fact when we are playing bridge, but the true servant of Christ desires that it shall not be obscured even at such a time by any thoughtless action on his part. The priest in society desires *not* to leave the impression that he is a kind of ecclesiastical Jekyll and Hyde with two entirely different personalities functioning at different times.

Then also with regard to the material he has to deal with and hopes to influence. We *call* it the Laity under that common delusion that, having given a name to something, we have explained it. The Laity is of course really ourselves looked at from another angle. They are what they are, proud, touchy, suspicious, censorious or unkind, because they are made of exactly the same material as the clergy who are also, from the layman's point of view, *exceedingly human*, i.e., like himself. In fact we might say in all seriousness that the ideal parish priest would prepare himself for entering into society just as he does when about to minister to his people the ordinances of God. A dinner party at Government House would be for him an opportunity of service. There he meets humanity; the same humanity which he finds in himself: a mixture of

pride and humility, kindness of heart with much lack of true sympathy, large and generous ideals mixed with many petty and mean actions. Such humanity whether in church or at the dinner table always needs the Grace of God.

Turning then to some of the questions already mentioned as being the kind which the parish priest has to decide let us start with 'the club'. Except in the large presidency towns, where there are numerous clubs to cater for various social groups, it may be taken for granted that it is essential for the 'Curate' (i.e. he who has the *care* of souls) to become a member. This is necessary because the club is the place where European public opinion is expressed. Missionaries and other religious workers have probably injured their work very considerably by neglecting to realize this. Heathenism is not confined to men of dark skins and it is surely very unwise to allow the European community in India to suppose either that it is so superior that Christianity does not presume to approach, or that it is so hopelessly bad that Christianity has no help to offer. European public opinion in the ordinary Indian station can only be influenced in and through the European club and for that reason all religious minded persons, including the chaplain, should realize their responsibility in this respect. At the same time it should always be remembered that the club is a place for public recreation where, after the day's work, men and women meet for social intercourse. Preaching is as much out of place in the club as tennis would be in church, yet there is practically no limit to the influence a wise cleric may exert as a member of the club. It is there that he gets to know his people,

especially those who have ceased to practise their religion. It is there that grave and serious matters are often the subject of discussion in which he may have the opportunity, denied him in church, of answering objections and placing the Christian standpoint in a favourable light. The chaplain who draws his salary from the Government is especially bound by his conscience to mix as much as possible with the European community and make every effort to see that the wholesome Christian traditions of English life be not neglected or despised. This kind of work in the club is just as holy and it is of just as much value to the people of India as direct mission preaching in the bazaar. A lowered moral standard among Europeans can be nothing but a calamity to the Indian people.

Having joined the club, the padre of an Indian station will find plenty of scope for the exercise of a wise, tactful, and persistent influence in regard to the drink question. It is perhaps doubtful whether the adoption of the teetotal attitude carries much weight with the public. The padre who is a total abstainer will be respected of course, but it will be considered purely as an individual affair which concerns himself alone, and probably any criticisms that he may make with regard to the consumption of alcohol will be discounted very heavily as being the result of bias and prejudice. At the same time he will be a living argument against that widespread superstition that in India the consumption of whisky is absolutely necessary in order to maintain one's health. This is of course arrant nonsense, but it is not easy to convince people of the fact. Probably the really temperate drinker will always be listened to with

more attention than the total abstainer. It ought to be unnecessary to add that the priest who haunts the bar or ever so slightly exceeds in the matter of alcohol loses the respect of his people at once. Anything like lack of self-control in the clergyman is fatal to his assumption of the title 'reverend.' Many of the clergy appear to be ignorant (as they are of so many things vitally affecting their flocks) that among young men there is a fear lest their being 'on the water cart' may be construed as evidence that they are suffering from some form of venereal disease. Thus to drink alcohol in public shows that you are straight : to be teetotal may mean that you are under medical treatment. Then there is the question of 'short drinks' which are always expensive and pernicious and are often much more in evidence upon the ladies' side of the club than is either wise or wholesome. The priest who endeavours to exert his influence here will generally find many of the older members of the club ready to help him, as also in the matter of 'drinks all round', which custom obtains in some of the smaller Indian stations. He will also find many supporters of the view that in private houses the host and hostess should not feel it incumbent upon them to provide wines and spirits and liqueurs every time they ask their friends to dine with them. Much of the lavish entertainment in India arises, one must own, from the fact that vulgar display and ostentation, combined with a childish fear of criticism, are too often the characteristics of the British of to-day. When the clergy follow this example they merely make themselves ridiculous.

Another matter which will perhaps cause some searching of heart on the part of the newly arrived chaplain is his attitude towards card playing for

points. There are different views on the subject and the difference is not only the difference between the earnest and the remiss. It goes down into the root conceptions of what constitutes gambling, a very large and difficult subject. The padre is advised to consider what is said about it in Chapter XI.

With regard to attendance at club dances it can hardly be maintained that any moral question is involved. That the clergy should be present at the usual kind of dance held in Indian stations may certainly be granted. Even where rowdiness and lack of refinement are evident the padre who knows his job may find many opportunities of service. The wedding at Cana of Galilee was probably not remarkable for decorum yet the Son of God Himself was not out of place there. It is not at all so certain however that the priest is in his right place when on the ballroom floor. It is no doubt largely a matter of taste but it is extremely doubtful whether a dancing parson gives any pleasure whatever to anyone but himself. Deny it as hotly as we may, the Oriental is right when he recognizes that the European dance is sexual in its appeal. It need not necessarily be sinful on that account but it certainly does make it unsuitable as a relaxation for him whose relationship to the girls and women of the station is a spiritual one. One of the main objections to station dances in India is that they almost invariably take place on Saturday night. The result is deplorable. Either the dancers (when they acknowledge the claims of religion) are too tired to attend to their religious duties the next day or they come to their pastor and tell him with pride 'Although I did not get home until 4 a.m., you see I did not miss my Communion this morning.' The writer tried to

induce his people in one station to hold their dances on Sunday evening instead of Saturday. The godless objected on the score that dancing would have to cease about mid-night as the work on Monday demanded a night's rest. The godly on the other hand were scandalized at the idea of putting the worship of God first and amusement last. There was dancing on Sunday *in any case* but it appeared to be worse if indulged in after 9 p.m. than in the early hours of dawn, as a preparation, in some cases, for Holy Communion.

This brings us naturally to the consideration of *Sunday observance,* another of the great problems which face the priest in social life. Anglicanism was formerly content with a Sunday which was really the Jewish Sabbath on rather stricter lines than Judaism had made it, and Sunday still lingers in some minds as an inherited prejudice or religious taboo. That is bound to break down and the number of intelligent human beings who believe that a man is sinning against Divine Love by playing a game of tennis or golf on Sundays is daily becoming smaller, and will continue to diminish, because the idea is based on no true ethical foundation. The attempt to weave the Law into the Gospel has failed as St. Paul, centuries ago, prophesied it would. While we need not regret the loss of the Puritan Sabbath there is great danger that we lose the Christian Festival with it. The worship of God, meditation on His perfections, communion with Him, relaxation from the business and amusements of the daily life, all these are essentials to the development of the soul of man into the likeness of God. But that we may do this and not do that on a particular day ; that some relaxations are harmless and others sinful,

or to put our rules on a level with the laws regarding theft, adultery and murder, is not in accordance with the Church's teaching regarding the Lord's Day. It may be asked 'Why have rules at all regarding Sunday observance?' But without some rules the fact that Sunday is only one expression of the general rule of our attitude towards God makes it imperative that the Church should have a common method of observing it. It cannot be left entirely to the individual conscience. Clear thinking is obviously necessary. 'The Lord's people in the Lord's House at the Lord's own service on the Lord's Day' expresses perhaps the essence of *Sunday observance*. The 'not forsaking the assembling of ourselves together' is perhaps as far as we can wisely go in framing rules of observance. Of course there is danger in the doctrine that all things are lawful but all things are not expedient. Conscience is not the voice of God, only the human faculty for perceiving that voice, and it is a faculty which needs training as much as any other human faculty. The worship of God is the supreme thing and the absence of rules may easily be made the excuse for the abandonment of public worship. It will be readily admitted by all men of good will that the Christian who neglects the worship of God on any day specially set apart for that purpose is not living a consistent life and the padre of an Indian station will probably be wise to work along these lines. With regard to his own actions he will constantly call to mind the Pauline precept and will often refrain from doing things on Sunday where people would be incapable of knowing his motives, although he may feel them to be lawful actions. It must be admitted that the Church of which he is an officer does not help him

very much so that he is almost obliged to proceed on purely personal lines. Perhaps this feeling of having to face things alone and of having to make decisions unsupported and unadvised is not altogether without its moral value in the life of the priest. The chaplain of a small country station in India will perhaps of all men be best able to appreciate the prophetic message 'I have trodden the wine-press alone' and in those rare sad cases where moral ruin results it must be freely acknowledged that spiritual loneliness cannot be left out of account when judgment is pronounced.

The priest in society must take his religion with him. It must be evident to himself and others, always, that he is a priest of the Most High. This must not mean unctuous or pious mannerisms but rather a natural assumption that those with whom he consorts will expect him to be true to his profession and would despise him if he attempted to apologize for it. A man who can quietly and naturally leave tennis or bridge because he has to take a service or to hear confessions that evening gives a more effective impression of the responsibility and devotion of a priest than he would do by a course of sermons on the 'Apostolic Succession' or the 'Power of the Keys'. It is the people in the card room or on the golf links who need to be reminded that there are people like themselves who are bothering about their sins; to leave a dinner party at once when a message has reached you from one of your poorer parishioners who is sick; to give up entering for the tennis tournament because those who are in your Confirmation class cannot easily come at any other time: these are the things which the club expects of you

and it is paying you the highest compliment when it takes it for granted that you will naturally do your job. But if you show the club that you do not consider your work important enough to take seriously it will acquiesce very politely. It will be a great relief to many to find the padre confirming their private opinion that his work is not to be reckoned real and serious work after all. There is a type of clergyman who vainly imagines that the heart of society is aching for an unclerical cleric. He is greatly mistaken. The dingy landlady who stands surrounded by dirt and neglect and assures us that she had never been brought up to let lodgings and has seen better days, impresses us as being perfectly correct in her statements, but we look elsewhere for a lodging. So the priest who desires to be recognized as something other than what he is paid to be will never be anything but an object of contempt in society though he may be blandly oblivious of the fact.

Gentleness, naturalness, and sincerity; 'against such there is no law,' and the members of the club as well as society in general know this full well. The Indian station does not expect its chaplain to be an intellectual giant any more than it expects him to be an expert boxer or a professor of higher mathematics but, however irreligious or frivolous it may appear to the uninitiated, it expects him to be a man of God. Nor are its expectations confined to the man himself. They extend to his family. The parson's wife in an Indian station is 'vetted' by society along with her husband. It can be very stern when carrying out this operation but it is seldom unjust. It will judge her not by the length of her skirt but by the largeness of her heart. If she affect the 'smart' air she may

have her little day of glory but it will be brief. Her dinners may be conceived upon a lavish scale. She may adopt a sprightly worldliness and look down upon missionaries : it will avail her nothing. Even cigarettes and cocktails will not carry her much further. The club will look on at the 'she cleric' being furiously worldly but will consider (like Dr. Johnson) that the performance is like a dog walking on its hind legs ; the thing is not really done well but one is surprised at its being done at all.

If on the other hand the parson's wife be a lady of large hearted sympathy, tender and wise with the love of God in her soul, she has nothing to fear. If she has the courage of her convictions and stands up for what is right she may sometimes be laughed at but never need she fear contempt or scorn, for society is not incapable of moral judgment, since after all society is only ourselves, and we all know goodness when we see it.

In addition to these graver matters which we have been considering there are others which are not unworthy of our attention. There is the matter of 'calling' for instance. A clergyman on joining his station will naturally wish to make the acquaintance of all his parishioners but he will not forget that European society is based on an official foundation. He will therefore make it his duty to leave his card on the recognized officials. He will invariably find that they are only too willing to help him, so far as they can, in his official position. Nor should be confine these acts of politeness to Europeans. Indians holding recognized official posts should also be called on, and this will often be an opportunity for making friends in Indian society.

Another not unimportant matter is that of dress.

ST. [illegible] COLLEGE LIBRARY

It may seem trivial to the padre but it is certainly not considered to be so by the average layman. To be slovenly or careless in one's attire when carrying out one's duty is not a matter that will be mentioned to the priest himself perhaps, but he may be sure that it will be remarked on in his absence. At official receptions, public meetings, or garden parties of an official character it may seem convenient to don one's easiest clothes but the host does not always see it from that point of view. Anglican clergy have perhaps an unenviable reputation for appearing at public functions unsuitably dressed. They seldom realize that their behaviour is put down to an insolent assumption of superiority, as if the company they met were not considered worth the trouble of dressing for. Even exalted personages in the Episcopal office have been known to be guilty of this essentially English method of asserting their personality but it is to be feared that all clergy and most school-masters contract a habit of ignoring or despising the conventions of social life. That these conventions may be overdone is of course possible, but few of us would be so rash as to say that this danger exists at the present time. The priest must always be kindly disposed towards the conventional side of life for conventions pre-suppose a society and it is the priest's office especially to safeguard the social aspect of life. The prophet may be depended upon to remind us of the individual and unconventional values of existence. For him only the soul and God exist. The priest has a different function. His work is to remind men that they are minute parts of a large social system—each depending upon each. His message to mankind is 'Sirs ye are brethren'.

CHAPTER VI

THE ANGLO-INDIAN COMMUNITY

Introduction

Such great ignorance prevails on this subject among Europeans coming out to India, and even among those who have been long in the country, that a short note is appended.

So far from the existence of the Anglo-Indian community being the chance result of European settlements in India, as many suppose, it was deliberately brought into being and encouraged through many years by the Europeans themselves, as a matter of policy, and has a long and honourable history.

Anglo-Indian is indeed a misleading name as it suggests that these people are all Anglo-Saxon on their European side, which is not the case ; many of them tracing their origin to Portuguese, French, or Dutch ancestors.

When the Portuguese settled in India at the very beginning of the sixteenth century, they encouraged marriages between their colonists and the women of the country, both to establish friendly relations, and for the purpose of propagating the Christian religion. When their power collapsed before the rising star of the Dutch and English, their descendants of mixed blood rapidly sank and have in most cases reverted to Indian stocks, though there are still families of good standing in Bengal bearing Portuguese names.

The first important settlement of the English in India was at Madras, and here too, for a time, we find the same policy pursued, the Court of Directors in 1687 offering a money payment on the baptism of each child born of such marriages.

These children played an important part in the development of the Company's trade and power. They served as clerks in the factories, they found new channels of commerce, they fought side by side with the English in defence of the Company's property. The sons and daughters of those Englishmen who had high positions were often sent to England for their education, and came back, either to marry officials or to take up superior posts in the Company's service. Thus for a century they flourished, gaining many of the most coveted positions and allying themselves with some of the best of the English stock.

Towards the end of the eighteenth century they seem to have aroused the jealousy of the Directors in England, who wanted posts in India reserved for their own sons, and, shortly after, a wave of nervousness broke over public opinion at home, in consequence of the rising of the Mulattoes of Spanish America and San Domingo against their European masters. This fear was quite without reason, as subsequent history showed, but the result was a series of repressive measures against the Anglo-Indians which reduced them to the position of helots. They were forbidden in many cases to send their children home for their education ; they were ousted from all superior posts in the Company's service ; they were discharged from the army without compensation, and many were forced to take service under Indian rajahs. It is to their lasting honour

that, in the two great crises of the Maratha war at the beginning of the nineteenth century, and the Sepoy Mutiny of 1857, they rallied as one man to the defence of the English, and performed services which were in some cases truly heroic. Nor is that spirit dead. It is stated that in the Great War of 1914-18 the Anglo-Indian community gave a larger percentage of its manhood than any colony or dependency in the British Empire.

Their disabilities have now been officially removed for more than two generations, but in general this was not done until it was too late for them to profit by their new freedom. The hand of repression for more than forty years had handicapped them irretrievably, and they now seldom had money or education sufficient to equip them for the higher posts under Government. As a rule they are poor, and, unless greater efforts are made to educate them adequately, may become poorer. Nevertheless, there are many exceptions. Men of Anglo-Indian blood may be found occasionally in the very highest positions—eminent as surgeons, clergymen, educationalists, engineers, and even as soldiers. And there are many whom it is a privilege for any man, of whatever race, to know and to be able to call a friend.

For fuller information on the subject the reader is referred to a most interesting book, entitled *Hostages to India,* by H. A. Stark, published by Newman & Co., Calcutta.

CHAPTER VII

ANGLO-INDIAN PARISHES

Some of the most important and interesting work which may fall to the lot of the chaplain in India is that connected with what may be called the Anglo-Indian parish. There is not, indeed, any hard and fast line which can be drawn between these and others, nor can anyone coming out to India afford to neglect the Domiciled Community in his ministry. Almost all parishes, except those which are solely concerned with soldiers or tea planting districts, have a certain proportion of Anglo-Indians with their peculiar needs and problems. In many up-country stations they form the most regular as well as the most teachable and devout part of the congregation, and some understanding of them and sympathy with them is essential for any priest who is to do good work in the country.

In addition to these, however, there are certain great centres of Anglo-Indians, chiefly in the presidency towns, Calcutta, Bombay and Madras, and some other of the big cities of India, and here they so predominate in numbers that these parishes assume a special character and require some description and treatment of their own.

At first sight they are very similar to poor parishes in the large towns at home, and present the same opportunities for frequent services, good choirs, and the usual organizations to be found there. The likeness is not perhaps as great as it seems, but of

this mention will be made later. Certainly they have many of the advantages of an English town parish for which the padre in India learns to be grateful.

First, there is the advantage, so rare and so highly to be appreciated, of continuity in the congregation. Instead of the bulk of the population being transferred every two or three years, as usually happens in India, they are more or less permanent, and you may find those who have worshipped in your church and worked in your parish for the better part of a lifetime.

Then you have the rare advantage of children. These are almost unknown in other stations (except those in the hills, *bien entendu*), in any number or of an age to receive instruction, but in these parishes there are almost always Church schools and often hundreds of children attending them. The life and interest which these give to the parish work have to be missed for a time to be valued at their true worth.

Another encouraging factor in this work is the responsiveness of the people themselves. They are much more open to religious influences and come more readily to the services than the educated European in India, and they certainly appreciate teaching from the pulpit. This was the experience of the Missioners who came out for the Mission of Help in 1922-23, especially as regards the children. One of them reports 'I have not the slightest hesitation in saying that the children have a real religion and are very sensitive to all impulses. If only an adequate number of good teachers were forthcoming these children could be built up into fine Christian citizens.' As it is, reverent services

and good preaching will always find a response, and the crowds which may be seen flocking to the Three Hours' Devotion on Good Friday, or the Eucharist at the great Festivals, is a remarkable evidence of their religious feeling.

The Anglo-Indian is also more generous in proportion to his means than the average European. Many of them really do give out of their necessity for the support of their Church and clergy ; and to make a substantial thankoffering on recovery from illness, or promotion in their work, is quite the rule among the more devout. Magnificent instances of a quite apostolic liberality are not uncommon. The writer knew one old Anglo-Indian lady who was subsisting on a tiny pension of Rs. 25 a month. Every year she presented Rs. 50—two months' income—to the Church as her Easter offering. How she did it was a mystery. She must have literally starved herself all through Lent to save the money. This old lady was one instance out of several which I have come across, of an extraordinary saintliness which marks some of the poorer Anglo-Indians, and which puts our Western Christianity to shame.

A priest, working in one of these parishes, will find a great readiness among his people to make him a real 'father', and come to him in all their doubts and difficulties. This is done to such an extent as is almost unknown in England, and he is made the arbiter in all sorts of disputes and troubles, sometimes the most delicate. But the advantage on the whole is great as it puts him into the closest pastoral relationship with his flock and increases his power of doing good.

There are, however, wide differences between

an Anglo-Indian parish and any congregation at home, which arise partly from the climate and conditions of life, and partly from the people themselves, and which cannot be ignored.

Of the people it is generally true that, though they are intensely proud of their European descent and cling to their traditions, often at the greatest sacrifice, their outlook on life is more Eastern than Western. This is inevitable as they have not only been born and brought up in the country but, in the case of the poorer ones especially, live very much nearer to the Indians in such matters as housing, food, and language than to the Europeans in India. The Eastern environment is there all the time and is largely responsible for their characteristics, both good and bad. To this no doubt they owe to some extent their susceptibility to religious influences, as also their liberality. And to it also is due the tendency in some cases to treat religion as something apart from morality, to cut themselves off from many pursuits as beneath their dignity, and to be extremely sensitive and ready to take offence. Many have the eastern notion that their daughters should be married at the earliest possible moment, and that an unsatisfactory husband is better than none at all. And the extravagant sums which even the poorest will spend on marriage festivities is quite Indian.

It is true also that, in spite of really great efforts on the part of the various Christian organizations—especially the Roman Catholics and the Church of England—the Anglo-Indian community as a whole is much less educated than the peoples of Northern and Central Europe. This is not so much the fault of the schools, many of which teach up to the Higher

Certificate, and are really admirable, as of the home life, and the want of intellectual interests in the country. Very few of the homes have any books in them and one rarely finds an Anglo-Indian who reads anything beyond the paper. Consequently there is much need for simple instruction and this has to be remembered both in preaching and visiting. Higher criticism sermons, for example, do more harm than good. One unhappy chaplain reduced his congregation from a full church to fifteen in a few months by this means; and the story is told of an eloquent course of sermons on critical problems, preached not long ago in a big Anglo-Indian parish: one of the congregation on being asked what we thought of the preacher, replied, 'My wife says he was speaking against miracles; *and he was.*'

There are differences too, owing to the climate and the customary hours for work and recreation, which vary greatly from those in England. Most of the people have a 'big breakfast' about eleven-thirty or twelve and nearly all who are not in offices are lying down between two and four in the afternoon. And all who can go out to get some air towards sunset. This restricts the hours of visiting to some extent, though the people are very glad to see their padre, and the women generally are not too busy in the morning. And it also affects the organizations in an Anglo-Indian parish. Organizations of course there must be, but it is unwise to multiply them unduly both for the sake of the congregation who need their exercise, and because they are apt to languish if the people are pushed too hard. Probably the best time for classes and services on week days is after dusk, when the evening walk or drive is over.

A Communicants' Guild is a great help in any

parish, and is generally possible for the younger communicants at any rate, and in a really large parish it is perhaps better to divide the young men from the maidens and make two. This enables the priest to speak to them more freely and more to the point, and saves some distraction.

But in many cases for a Lads' Communicant Class may be substituted a Servers' Guild which meets the same object in a better way. The opportunities this gives for instructing and helping the more religious of the lads and men are priceless, and the response they often make and the devotion they show are among the happiest memories of the priest in India. No care can be too great to spend on this branch of one's work, for among these people pre-eminently it is the personal touch which counts, and here is an unrivalled chance of exercising it.

Some sort of association for the women, whether it be Mothers' Meetings or a branch of the Mothers' Union, is of the greatest value. It will not be as easy as in England to get them to come, but the effort is well worth the cost. Their knowledge of child welfare and of household management and hygiene is lamentably poor in most cases, and both they and the children often suffer in consequence. The early age at which they marry—often at fifteen —and their habit of dependence on servants is responsible in a great measure for this, and it is one of the chief evils of their social system.

Great efforts are being made throughout India to counteract this by means of Child Welfare Centres and lectures, but very much requires still to be done, and a Mothers' Meeting is an admirable way of doing it. The difficulty, very often, is to find ladies competent and willing to undertake the work.

And this is one of the advantages of employing deaconesses in an Anglo-Indian parish. Where they can be obtained their services are invaluable. They have the knowledge and, both at the weekly or monthly meeting, and in their visiting, can impress it and demonstrate its value.

And this brings us to the subject of *District Visiting*. In the really large parishes to have some sort of district visitor is essential, and it is very difficult to get this work done by voluntary helpers of the right sort. Very few of our English ladies are willing to undertake the task, especially in large towns where the climate and the dreadful condition of the slums make it peculiarly exacting, and an uninstructed or too loquacious visitor may easily do more harm than good.

It was the old custom to have a paid district visitor or Bible-Woman from among the Anglo-Indians themselves, and these have often done good work on their own lines, e.g., investigating cases for relief and reading to and praying with the sick. More than that can hardly be expected of them as they are hardly ever, if ever, trained nurses, and know little more than the rest about domestic economy and hygiene. Happy is the chaplain who can procure the services of a deaconess or, failing that, of a trained District Nurse, with the right motive.

The very varying hours in which the men work, as for instance, railway employees, makes it difficult to get them together in the week. It is perhaps partly for that reason that the C.E.M.S. has never 'caught on' much in India. Various branches have been formed, e.g., in Calcutta, for Anglo-Indians, but have all collapsed after a few years. The only

hope of running one successfully is to have the meetings on Sundays, which has been done with some success, though it is not a convenient day for the padre. Thus it might take the place of a men's Bible class, with its special advantages added. The objects of the C.E.M.S. are so excellent that this possibility is worth bearing in mind.

Every chaplain will desire to have a Missionary Association in his parish, and this will increase with his knowledge of India. Nothing teaches the value of Christianity so much as living in a non-Christian country. And this Missionary Association he will generally be able to organize, though perhaps on rather a small scale. There is no denying the fact that our Anglo-Indian congregations are not enthusiastic on the subject. This arises very often from their fear of the Indian Christian masquerading as an Anglo-Indian and taking their billets. Still, there are always those to be found who take the larger view, and there are often some educated Indian Christians in the congregation, who may be made keen, and a monthly Service of Intercession with (if possible) a short address, is a very real help towards this. It is emphatically a work which has to be done.

Much valuable work has been done of recent years by the starting of social clubs for young men and girls. The Y.M.C.A. and Y.W.C.A. have taken the lead in this, and have met a great need. The shop girls and typists have there a pleasant and wholesome way of spending their evenings, when they would otherwise have literally nowhere to go. These Associations do not of course supply exactly what we want, though in practice they are most friendly to the Church, but in really large parishes a Church Social Club may do an immense amount of good.

The girls need one even more than the men and, with a committee of their own, can be got to do most of the work themselves, and to become very keen on it. Informal concerts, lectures, occasional dances, and sometimes a Saturday afternoon expedition to some place of interest, give plenty of variety and keep up the enthusiasm.

Closely connected with this subject is that of lads' and girls' hostels, where those living away from their parents, and working in the big cities, may be housed and fed. Of the desirability of these there can be no doubt. The temptations to which both the young men and young women are exposed, when living in cheap boarding houses, are terrible, and sometimes even their own overcrowded homes are anything but morally wholesome. Here again the Y.W.C.A. especially is doing a great work, but it needs to be very largely developed, and on Church lines.

One or two hostels have been started by Calcutta parishes, with success, and where there is sufficient money forthcoming, and proper superintendence can be given, nothing could be of greater benefit to the people.

It has been already said that the Anglo-Indians are little accustomed to reading. This comes greatly from the lack of good book shops in India and the expense of buying books, and there is no reason why it should not be remedied. A Church bookstall with simple and cheap literature, and a Parish Lending Library may be of great use in this connection. And some of the simpler Church newspapers and magazines might be bought from England and lent with the books. At present they never see any of them, and know nothing of the Church at large. Consequently they are very open to

appeals from other bodies, such as the Seventh Day Adventists, who make great use of this form of propaganda. We cannot spend too much on Church tracts and booklets to counteract this.

A special chapter is reserved for school work, which is generally a very important part of the chaplain's duties in an Anglo-Indian parish. The fact that he frequently has large schools to superintend, and that almost all the education is denominational, adds greatly to his duties and responsibilities. To get to know and influence the children should be one of his primary objects. They are often very lovable and are much more impressionable than English children, and more naturally religious. And here, as everywhere, love of the children is a sure way into the hearts of the parents.

It is a good rule always to do some actual teaching of Scripture in the school and to make a point of knowing and being friends with as many of the little ones as possible.

Sunday Schools are more difficult to run efficiently than at home. A morning Sunday School is often made impossible by the climate, and it is not always easy to find competent teachers for it at any time. Still, it can be done in large parishes and efficiently too if care is given to prepare the teachers.

A plan which has been found very successful is to have quite a short Sunday School at 4.30 or 5 p.m. and then to bring the children into church to be catechized on their lesson. If it is not possible to have both, catechism in the church is the more valuable, since it teaches the children habits of worship as well as religious knowledge.

Confirmation is considered elsewhere. But it should not be forgotten that children grow up very

much more quickly in India than in England, and that they are quite ready and anxious to be confirmed at an earlier age. Experience usually shows that the best after-results are found in those confirmed not later than twelve or thirteen.

Among the organizations which a chaplain may find in his parish are the Boy Scouts and Girl Guides. These should on no account be overlooked by him, especially in an Anglo-Indian parish, since it is no exaggeration to say that they may prove by God's grace to be the salvation of that community. It is the mission of these world-wide Associations to inculcate exactly the virtues which are of such vital importance in this country, namely, self-help and competency. They strive to instil self-respect and discipline, to give the children a real interest in life and a broader outlook just at an age when it is most needed. They offer the Church a unique opportunity of attacking the problem of Anglo-Indian poverty and incompetence at its weakest spot, its root. Moreover the occasions they offer for friendly intercourse between European, Anglo-Indian, and Indian are most valuable, and the spirit of brotherhood and sisterhood engendered by them will be even more valuable in years to come.

Poor Relief.—In every parish questions of Poor Relief will arise, and these assume a very grave importance in the Anglo-Indian communities in the great cities, and above all in Calcutta, where it is poorer and more numerous than anywhere else. Here the most distressing conditions are to be found. Their houses are often hovels, airless, insanitary, and without any possibility of privacy. Their food is no better than that of the Indian coolie, and tuberculosis is rampant among them in consequence.

And apart from these, who are the 'down-and-outs', there is great distress at present from lack of employment, times having grown worse and worse, as far as the Anglo-Indian is concerned, for several years. This is partly due to the lack of an education which would enable them to compete on favourable terms with the University trained Indian clerk; partly to some lack of enterprise and quickness in seizing new openings for work; but chiefly to several employments, which for long had been largely reserved for them—such as subordinate posts on the Railways, and in the Postal and Telegraph Departments—, being now thrown open to and generally filled by Indians.

The problem is a pressing one and the solution is not yet in sight. Meanwhile the duties of relief form often one of the most difficult parts of a chaplain's work. Some method is absolutely necessary if real good is to be done. There is, first of all, the professional beggar who never has worked and never intends to work. They will be found either in the big cities, or moving round and round India on the railways, begging their tickets from place to place. Their stories are usually very plausible though they sometimes make the strangest excuses for their vagrant condition. 'Please, sir, I am an orphan,' said a man of over fifty when asked why he was begging. No good can be done with such beggers on parochial lines, and they should be sent to the central relief office or the alms house to be dealt with.

In dealing with the poor in any big city, the greatest care should be taken in investigating the case. This may be done through parochial investigators (though these should not be lightly chosen

or they may be found to be taking money for recommendations), or through the Central Relief Society. One danger is that the applicant for relief should represent himself as belonging to two or three parishes at once, and be getting help from them all. This can only be effectually avoided by (1) co-operation between different parishes in poor relief, and (2) by co-operation with the Central Relief Society.

The following methods have been found of great use in a poor Calcutta parish. Where nothing is known of the applicant, give him a letter to the District Charitable Society, who will investigate, give relief if it is a genuine case, and bill the parish for the amount. Send a list of all persons helped in the parish each month, except regular pensioners, to the District Charitable Society, and to other poor parishes in the city.

An even better method, which is greatly to be desired in all large towns, would be for all parishes to send their lists of poor relief to the Central Society monthly, which would then type them and send copies of them to each parish. And charitable individuals should be warned never to give relief except through the Central Society or one of the parishes. There are so many cases of genuine and deserving poverty that it is unfair to throw money away on wastrels.

Pensions to the aged poor are a very common means of relief, and there are very large funds invested for this purpose. There are also Alms Houses for old people, connected with the District Charitable Societies, and in some places Homes for old ladies. But in spite of such helps as these the parish priest will find much to excite his sympathy

and employ his time. He would be hard hearted indeed who did not feel for the lot of many who have never really had a chance in life, and who have been ground between the upper and nether millstones of economic necessity and political diplomacy.

Nevertheless, the maxim holds good that it is the children's charities which are the fruitful charities. Of these there are many throughout India, but they nearly all need strengthening if the Anglo-Indian community is to take its rightful place in the development of the country. To win support for these, and interest all men in them, should be our first care.

Enough has been said to show that the work in Anglo-Indian parishes is of very great variety and will afford scope for any man's powers of organization and pastoral ability. And the same may be said of the people with whom he comes in contact. They are of all sorts and of many races, descended, on their European side, sometimes from our own Anglo-Saxon forefathers, sometimes from Portuguese and French settlers; occupying positions from those of great trust at the one end to the most poorly paid casual jobs at the other. And in addition to these, there will often be found in the congregation educated Indian Christians and (in Bengal) Armenians who have joined the Anglican Church and, occasionally, persons of West Indian or African parentage, and even Chinese Christians as well as converted Jews. And some of them will be found very inspiring examples of what a Christian life should be. If John Wesley boasted that the world was his parish, the padre here may boast that his parish is from the whole world, and that here all nations are gathered to behold the glory of the Lord.

It is intensely interesting, this knowledge that his

work has this apostolic quality, and that he is set to preach the truth to men of every race. And it is immensely important as Missionary work. For in these parishes the Church is bearing witness among the heathen. She is showing them how she cares for, how she trains, and what she makes of, her own children. It is by her fruit here, or want of it, that she is known and judged by the millions of India. It is evidence of the way Christianity 'works' in actual life. If we lay ourselves open to the criticism that it does not 'work', that it leaves men no better than it finds them, and has no fruits of peace and patience and righteousness, it will be a terrible obstacle to the conversion of the country. For the sake of Christ and His whole Church, of those who are yet in darkness, as well as of our own kinsmen in India, these parishes demand the best we have to give.

CHAPTER VIII

RAILWAY PARISHES

The conditions obtaining in a large Railway settlement differ very considerably from those in the cities of India and in mofussil stations and planting districts. In the first place the residents are all in the employ of the railway company, and are all in receipt of a regular wage. There is, therefore, practically no real poverty or unemployment. All being members of one organization there is a considerable amount of homogeneity among them, and also, in the case of the subordinate staff, a fairly high level of education and social manners and customs. The dwellings are usually grouped together apart from the Indian settlement, thus forming a very compact parish. In the larger settlements there is usually a higher grade or high school provided for Europeans and Anglo-Indians by the railway, and in some of the smaller stations, primary or elementary schools. A small proportion of the children is sent away to hill schools and other institutions in the plains ; but the majority stay with their parents. At the present moment on the Bengal Nagpur Railway, for instance, there are 250 children reading in the railway school at Khargpur, 98 at Adra, 103 at Bilaspur, 99 at Chakradharpur, and so on. There is generally a club for officers of the railway and always an institute for the subordinate staff, and membership of both is compulsory. These, therefore, are meeting places for all the residents, and at them the padre may most readily and

conveniently meet most of the members of his flock, more particularly the men. Except in large settlements, where there are workshops, most of the men spend the greater part of their time on the line, and only short periods at home for rest. Both officers and men are also subject to constant transfer from one station to another, so that the population is a constantly changing one, and it is only in stations where there are workshops that employees stay any considerable length of time in one place.

A typical large Railway centre is usually divided up into the following sections :—

1. Running Departments—

(*a*) *Locomotive*—

Drivers : about 25 per cent British and the rest Anglo-Indian.
Firemen : mostly Anglo-Indian.
Engine shed Apprentices : mostly Anglo-Indian.

(*b*) *Traffic*—

Stationmasters and Assistant Stationmasters : Anglo-Indian.
Train Controllers : Anglo-Indian.
Yard Masters : Anglo-Indian.
Guards : Anglo-Indian.
Traffic Inspectors : Anglo-Indian.

(*c*) *Engineering*—

Permanent Way Inspectors : Anglo-Indian.
Apprentices : Anglo-Indian.

(*d*) *Audit*—

Ticket Collectors and Inspectors : Anglo-Indian.

2. Workshops—
   (*a*) Foremen : Mainly British.
   (*b*) Assistant Foremen : mainly Anglo-Indian.
   (*c*) Chargehands : mainly Anglo-Indian.
   (*d*) Apprentices and Approvers : mainly Anglo-Indian.

3. Stores—
   Store-keepers, Heads of Sections, Accountants, etc. : mainly Anglo-Indian.

4. Auxiliary Force—
   Officers : British. Men : mainly Anglo-Indian. Sergeants : British.

Generally speaking the religious denominations of the various sections of population may be taken to be as follows :—

The officers are mainly Church of England, with a sprinkling of Scottish Presbyterians and Roman Catholics. In the Traffic Department about 60 per cent are Roman Catholic, and the rest Church of England. Of the Loco. Department about 75 per cent are Church of England, and the remainder Scottish and Roman Catholic. It may be stated, roughly, that about 60 per cent of Anglo-Indians are Roman Catholics. The proportions in any one settlement vary considerably owing to the frequent transfers. The officers as a rule are less inclined to go to church than the subordinate staff, although the padre will usually find them very friendly. The foremen, moreover, who are apt to keep themselves exclusively select, will need special attention. As usual the women are always more accessible than the men.

All the men without exception are workers and, in the case of the large running staff, have very little time for leisure, recreation or church-going; the last requires a special effort of the will on their part and a special readiness on the part of the padre to meet their convenience. The population is thus a very unstable one, and any continuity of teaching and influence correspondingly difficult. The padre's main influence will necessarily be exerted through the women and children. Of the men the Anglo-Indians will be found to be more readily susceptible to religious influence than the others.

Having now made a survey of the conditions generally obtaining in a Railway settlement we may proceed to consider the special methods advisable in dealing with the spiritual welfare of its inhabitants; and it will, perhaps, be convenient to group them under separate headings.

Services.—It is of the utmost importance, owing to the uncertain hours of the members of the running staffs, that there shall be a daily celebration of the Holy Communion at an early hour; say 6.0, or 7.30, as well as matins and evensong. The priest should also arrange to be present at the church for half an hour before and after the daily Celebration so as to be easily accessible to those who can get no other opportunity of seeing him. On Sundays there should, if possible, be an early and a later Celebration in order to give as many as possible an opportunity to attend. The padre will also do well to remember that Sunday is the most convenient day for getting his children together for Sunday School in the morning and a bright Children's Service in the afternoon. None of the services should be too lengthy: adults cannot con-

centrate for more than half an hour, and children for twenty minutes.

Visiting.—Owing to the nature of their work it is very seldom possible to find the men at home in the daytime, and in the evenings they have their bath and tea and go off to their games and on to the club or the institute. House to house visiting therefore is best carried out in the mornings, since the womenfolk retire to rest in the afternoons, and are seldom found in after 5.30 p.m. The men may be met at the club or the institute, of both of which the padre should be a member. Members of the congregation should be encouraged to report cases of sickness and distress. In most large stations there is usually a hospital which will need to be regularly visited ; and if there is a boarding home for apprentices this will need attention.

Bible Classes, Guilds, etc.—The padre will, of course, use every available means in his power for the instruction and quickening of the spiritual life of his people both young and old. He should endeavour to conduct Bible classes for the special purpose of keeping in touch with the young apprentices. It will not always be possible to get all the candidates for confirmation together in one class, as some of the young men and boys will be out on the line and the apprentices at night school. Arrangements will, therefore, frequently have to be made to take some of the candidates individually at times convenient to them.

Schools, etc.—Realizing the paramount importance of education and of bringing the influence of the Church to bear upon the children at their most impressionable age, the padre will exercise particular care to associate himself closely with the management

and teaching staff of the school. A railway school is usually undenominational ; but it is always possible to arrange to take at least the senior classes in Scripture. The padre should also associate himself with the work of the Boy Scout and Girl Guide movements in his parish, and thus keep in close touch with and gain the affection and confidence of the children. All this is of the utmost importance in view of the peculiar nature of a railwayman's life and work which gives him little time to himself, and the most should be made of the opportunities of influencing and instructing him in his earlier years. The co-operation of the parents must be assiduously sought in this matter.

In consideration of the special conditions which control the lives of people who work on railways the supply of Church literature, in not too expensive forms, is a great desideratum. At any rate the parish priest might very usefully compile a monthly sheet for distribution amongst the roving members of his flock. In a community where the men are so infrequently at home the home life is in some respects abnormal and there are terrible temptations to sexual immorality. This has a devastating effect upon the home and the children, and paternal authority is often conspicuous by its absence. It behoves the padre, therefore, to make every effort to combat these evils by every means in his power, and to inculcate purity of thought and act, and a sound and healthy moral tone.

Finally, he must endeavour in the most real sense to be all things to all men, to spend and be spent ; to break down the walls of division between the various sections of his flock, and bring about an atmosphere of friendliness and brotherly love. He

should let all sections of his flock feel that he is intimately associated with every movement for their welfare; and he will thus find that he is being increasingly used in innumerable ways for the welfare of the people committed to his charge and that he is winning their affection and confidence.

CHAPTER IX

PLANTERS' CHAPLAINCIES

In accordance with the general plan of this book we will consider the work of Planters' Chaplaincies under the following three heads :—

I. The practical difficulties pertaining to the work.

II. The background of the planter's life.

III. The best method of carrying on the work.

I. *The practical difficulties of the work*—

These may be classed under two heads, viz., physical and spiritual. The greatest difficulty among the first class is that of distance. The chaplain is confronted with a huge district having 'Gardens' or 'Estates' scattered all over it, very often at considerable distance from each other, and with exceedingly bad communications. Nowadays he probably has a motor car but, even so, the roads will very likely be almost impassable in the rains and although he may set out to visit a garden he is never quite sure of getting there.

In the whole of his district there is probably only one central church, or possibly two, which means that all services, save those at the central station, have to be held in clubs or bungalows. If the service is held in the former he will probably get a fairly good attendance especially if the service takes place on a regular club night. On the other hand the atmosphere of a club is not the best possible in which to hold a service and also there are sure to be

a certain number of people who object to services being held there and who may make their objections felt. This of course varies very much with individual clubs.

If the service is held in a bungalow those who attend it generally expect some sort of hospitality after the service is over and, though the planter is wonderfully hospitable, the cost of entertaining a fair number of people is a difficulty for any other but senior people. If the chaplain is staying with a planter he should try to arrange to move on at least on the third day so as not to overtax his host's hospitality.

During the cold weather he is confronted by an endless succession of 'Meets' which very often make services impossible as nothing is allowed to interfere with these social gatherings which are much looked forward to.

Again with regard to services, the absence of churches entails a total absence of that atmosphere of worship which means so much both to priest and people. The chaplain is entirely responsible for making such atmosphere as he can. The whole arrangements must rest on his shoulders and he has to take with him everything that is needed both for the due and reverent performance of the service and the transformation of the room into some semblance of a place of worship.

A second difficulty arises from the fact that there is a good deal of movement among the planters, due to transfer from one group of gardens to another, so that it is very often far from easy to retain contact with individual people.

With regard to difficulties on the spiritual side there is first of all the one which touches the personal

life of the chaplain. While he is on tour he will find the greatest difficulty in obtaining time for absolutely necessary quiet. He will be staying in other people's houses and will have to accommodate himself to their hours and ways of living ; very often he will be taken to the club and kept there very late.

In the planting districts time counts for very little and he will constantly have to wait before services in the hope that some late comer may turn up. All this makes it extraordinarily difficult to retain a spirit of recollection and also tends to grave physical exhaustion. He is also faced with the practical impossibility of giving anything like any connected and continuous teaching in his addresses or sermons.

In addition to these difficulties pertaining to the personal life of the chaplain, he is faced in his parish by what is generally known as the moral problem. Whenever men have to work in isolated places, and to live alone, this problem arises. The ennui of the lonely evenings, the domestic difficulties of a bachelor, constitute a real temptation. In the old days when communications were more difficult the planter might solve it by taking a woman of the country to live with him. This practice is not now so common as it was.

In districts where the climate is favourable and communications are reasonably good many of the planters are able to marry and provide homes for their wives and children in India, and the presence of English ladies has untold influence on the moral tone of the whole community ; but in places where the conditions of employment definitely preclude the younger men from marrying for a considerable period the conditions are not greatly improved ; and in the case of the unmarried the temptation to relieve

the monotony and the loneliness is always there : and the chaplain, without in any way appearing to mitigate the sin of incontinence, should be understanding and sympathetic, ready to help boys who are perhaps by the terms of their service not allowed to marry, but are tempted, often by utter boredom, to immorality or to drunkenness.

In dealing with this question of the difficulties of the work, no attempt has been made to minimize them. On the other hand the fact of these difficulties and their magnitude should only inspire the chaplain with the greatness of the task which has been committed to him. He has, in every sense of the word, a man's work to do, and work that is infinitely worth doing, as will be seen from the succeeding section which deals with the background of the planter's life.

II. *The background of the planter's life—*

Here again we should deal with the matter from a two-fold point of view, viz., the spiritual and the physical.

With regard to the spiritual background ; it seems evident that the younger generation of planters belonging to the Anglican Communion has very little grounding in the Christian faith, and very few of them are communicants. If a man comes out to India with but a slight hold on Christianity and its obligations, and is immediately plunged into a district where there is little or no organized religion, and where moreover there is no strong public opinion against a lax moral standard, it is going to be exceedingly difficult for him not to acquiesce in the idea that a continent life is beyond the power of the average man.

It is also to be remembered that all of us find it exceedingly difficult to retain our ideals in a non-Christian country unless they are sustained and strengthened by the regular practice of our religion. Again the fact that services are of necessity few and far between does tend to induce an attitude of indifference to such services and makes it difficult for a man to make any great effort to attend a service, especially if it is to take place at some distance from his bungalow.

In addition to this it is exceedingly difficult for him to get any really good literature; so that the general atmosphere in which he lives tends to slacken the ethical side of his nature: he comes to regard the Church as merely an agency for performing certain ceremonies such as christening, marrying and burying, and entirely loses sight of the fact that it is there to help him to live a supernatural life. On the physical side he is immersed in a life which is entirely devoted to hard bodily work, often in extreme heat, and equally hard play coupled with 'shikar' if he happens to be in a district where there is game. He lives in a society where hospitality is very liberal and where alcohol is very freely consumed, though in the experience of the present writer it is very seldom that real drunkenness is seen. As has been already stated in the previous section his life is, in reality, a very lonely one especially if he happens to be on an isolated garden. His district club has probably two regular days a week and on those days he will be able to meet many of his fellow men. On the other days, work being ended, he returns to an empty bungalow and most probably not a very comfortable one. This of course refers to the unmarried men.

But the chaplain should remember that it is not

fair to judge a man's character entirely by his behaviour in the club on gala nights; most men, especially the younger ones, are most abstemious in their own bungalows, whatever may be their conduct in the club on festive occasions.

What has been stated above will help us to realize that there is really nothing in the circumstances of most planters' lives which in any way tends to foster the spiritual side of their nature; indeed the opposite is true; for everything tends to materialism. The garden exists solely for the making of money; unless it is a profit making concern he is likely to lose his job, and everything that he does on it is for the purpose of increasing the quality and quantity of his crop. At the club, obviously, it is the material side of life that is catered for, and it is only the rare visits of the chaplain that remind him that a man is nothing profitted if he gains the whole world and loses his own soul.

As a set-off against the above it is to be remembered that the planter is extraordinarily generous and will take any sort of trouble to help any one in need and will motor for miles over terrible roads to meet the padre when he is coming and will do all that he can to make his visit a success.

We may sum up the background as being one which contains a really wonderful amount of natural goodness with practically nothing to help it grow into that supernatural goodness, the development of which is the purpose of our lives in this world.

It is necessary for the chaplain to be clear on these points, for only so can he realize the greatness of his task and the fact that nothing but the persevering use of the whole of the spiritual armoury is going to enable him to cope effectually with the forces

which are arrayed against him. So we pass on to the consideration of the best way in which the chaplain should set about his work.

III. *The best method of carrying on the work—*

The fundamental need for the chaplain is to keep the individual always before him. If he looks at the work as a whole, the huge area, the scattered gardens, the utter lack of possibility of beautiful and uplifting worship, the slackening of the moral standard, and the general atmosphere of materialism, he will despair.

Instead of doing this he must always remember the infinite value of the individual soul, and that, scattered all over his district, there are men who, if they are brought into vital touch with our Lord, will develop into magnificent characters; men who, if they are won, will do more for the general uplift of their individual areas than many clergy. It is for this reason that I have no hesitation in saying that the patient visiting of individual men, and the sympathetic entering into the manifold difficulties of their lives, will do more for the district generally than the multiplication of services or the spending of long hours at the clubs. It is only when you get to know a man in the immediate surroundings of his daily life that you are able little by little to supply that spiritual leaven that will transform the whole man, and so enable him to withstand the temptation to live an irregular life, or to give it up if he has, unhappily, already begun to live one.

This work of individual visiting is one which will involve the spending of a great deal of time in getting about the country and will tax the strength and enthusiasm of the chaplain to their utmost limit, but

he will not find it in vain. Especially is he advised to do his utmost to get into touch with the younger men as soon as possible after they arrive in the country, only so can he hope to help them at what is probably the most difficult and critical time of their lives.

In regard to the conducting of services the chaplain must remember that many of the people who attend them will not be members of the Anglican Communion and so will be entirely unfamiliar with the *Book of Common Prayer*. He is therefore strongly advised to have the morning and evening prayers printed throughout, with certain fixed psalms, in small books which he can either take with him or which he can leave at the places where services are wont to be held. The use of these books will enable people, who are unfamiliar with our worship, to join in the service without difficulty.

With regard to the Communion Service he should have similar books with the whole service printed therein together with very simple private devotions. Few people in the planting districts have anything in the way of prayer books and it makes all the difference to the atmosphere of the service if the people can follow everything easily and without distraction. Nothing so spoils a service as the presence of people who are bewildered and uncomfortable because they do not know quite where they are in regard to the service.

In preaching he will remember that, unless there is a Lay Reader who conducts services regularly and reads sermons to the congregation, his sermon will be the only direct teaching that will be given perhaps for three months. Simple expositions of fundamental truth, which will leave some definite thought to uplift

the minds of his hearers for weeks to come, are what is needed.

If possible the chaplain should have a certain number of books which he can lend out to people who want further information on religion, and he will find that the lives of outstanding characters in the history of the Church do make a very great appeal to certain people. He will not find a great demand for such books but, if even a few people use them, the result will be by no means negligible.

It is now necessary to say something about the personal life of the chaplain, although this matter has been dealt with in an earlier chapter of this book; necessary because there are certain dangers which are peculiar to the planters' chaplain and must be referred to in regard to the method of carrying on his work.

The most subtle temptation is the one to be 'hail fellow, well met' with the people of his district. Everywhere he is met by an atmosphere of almost boisterous good fellowship and unbounded hospitality.

It is extraordinarily easy to take on the colour of one's immediate surroundings but in this case to do so is almost fatal to one's work. Perhaps the danger is best explained by a sentence which was said to me by a very senior man in a large planting district when we were discussing the work and its difficulties. He said: 'The planter does not want his padre to be a replica of himself.'

The only way to avoid this most pressing danger is by a strenuous holding on to the fundamentals of the spiritual life. To this end it is absolutely vital to the chaplain's work that he should at any cost get due and sufficient time for prayer and study.

However large his district may be and however much he may feel impelled to tour even more than he does, he should see that at least a week every month is spent as quietly as possible in his own bungalow. He should, as far as possible, avoid all social functions during that time and spend it in returning to the fundamentals of his life and ministry.

When he is on tour he should aim at having never less than an hour each morning for private devotion, apart from the saying of his daily office. It is true that this will be considered an austere rule to put before a man who has to lead such a roving and unsettled life, but I am convinced that only so will he be enabled to make any permanent impression on the character of his district. By spending an inordinate time at clubs and social functions he may attain a certain degree of popularity ; but he is not appointed to make himself popular, he is appointed to bring people to our Lord, and he can only do that if he himself is in vital contact with the unseen and eternal.

Again another pressing duty which he must ever keep in view is that of deepening his hold on the truths of the Gospel by patient study. He has no human being but himself to depend on ; he hears no other sermons or addresses and unless he is continually drawing fresh inspiration from the best theologians and other writers his own sermons will become stale and devoid of power. I know that this is a commonplace of the ministerial life but the loneliness and perils of the life of a planters' chaplain make it imperative to stress this point when writing of methods of work.

As regards a retreat, he will probably find it difficult to get to one if he is in a widely scattered

diocese but even so he should aim at spending at least four days a year in retreat even if he has to make it alone and with the help of some standard book of meditations.

Finally a word must be said about the care of his person and of the things which are necessary for the conducting of divine worship. In a life which is spent to such a large extent on tour in every imaginable sort of conveyance, it is fatally easy to get slack in the care of the church things and of one's personal appearance. Nothing is more fatal to the work especially in its earlier stages. When a man is well known and respected people are quite willing to overlook a certain amount of carelessness, but it is not so with a new man.

The chaplain should take the utmost care to be not only irreproachable in his personal appearance but also with regard to the linen, vessels, vestments (if he uses them), and other things necessary for the use of his temporary altar. This will seem obvious but as a matter of fact those who have to be continually on tour will find that considerable attention will have to be paid to these points if everything is to be kept as clean and beautiful as possible. If his people see that a chaplain spares no pains to have his church things really beautiful, they will realize that he carries with him the atmosphere of worship and that, whether the service is conducted in a church or a club or a bungalow, it is still the very worship of heaven through which they and he are brought into touch the eternal verities.

Few lives are fraught with greater difficulties than that of a planters' chaplain, but when it is remembered that the planter has under his rule and influence large numbers of non-Christian workers

and that his life is going to effect them enormously for good or ill, the importance of the chaplain's life and work will be realized.

A great and effectual door is indeed opened to him but there are many adversaries who can only be overcome by a man who is strong in the spirit and utterly devoted and committed to the Master's service.

CHAPTER X

MILITARY CHAPLAINCIES

The first thing a chaplain, newly appointed to a military station, has to do is to determine what he is. He is not an Army Officer. The service has always strenuously resisted the offer to put him into uniform and make him an officer. There are plenty of officers in the army to whom men may go for advice if they wish. What is needed is a friend with a sympathetic ear who will patiently listen to their tales of troubles and difficulties; and this need the chaplain can supply. Neither is he of the men; his breeding and education forbid this and any attempt to live down to their level will be seen through and resented by the men. He belongs to a department of his own, of which he has every cause to be proud. The King's Regulations provide that the army shall have its Parade Services and other religious ministrations. The chaplain therefore has a definite place in the army, and a definite responsibility in hospital, in school, in barracks, and in church. He has as much right in the barracks as the Colonel or Regimental Sergeant Major, and has no call to apologize for his existence; he is not subject to direct military authority: and there may even be occasions when he will have to repel vigorously the invasion of other interests and claims of the army organization into his special department, and he may have to fight for his principles. Should such an occasion arise he will do so fearlessly but courteously and with all allowances for differences of rank, age and experience. He will

find an acquaintance with King's Regulations and army customs a valuable defence against bluff.

Let him next consider to what sort of men he is to minister. The British soldier is not a soldier in the sense the Old Contemptible was a soldier. In these days of short service he is a civilian undergoing a brief spell of intensive military training, and to civil life he will soon return. The chaplain of the station has a better opportunity of gaining the man's confidence and of influencing him for good, during those few years of military training, than any other priest probably ever had or ever will have. We shall need the British soldier again. We shall need him, when he has finished his service, as a clean citizen to carry into the service of his country and of his world the honour and downright dealing of a disciplined servant of his King and his God, and it is as a prospective civilian that we should think of him, not as a strange being whom, half in jest and half in affection, we call Tommy. Do not call him Tommy in his hearing. He resents it. He prefers to be treated as Homo Sapiens without specific distinction, so why talk to him in what we imagine to be his slang when he only wants a chance to talk King's English? Why lower yourself to what you imagine to be his social plane when he is looking for means to raise his own? It is as a civilian, temporarily in the army, he likes to be treated, and the chaplain's duty is to give him those opportunities he seeks, to keep him clean during those few years of burning temptation till he goes home and marries a wife ; to teach him the Love of God if he has not learnt it.

Having pondered on these questions, the next thing for the chaplain to do is to get to know as many men as possible. He should without delay call on

the Mess, leaving cards for the 'Officer Commanding' and the 'O.C. and Officers,' mentioning the regiment by name with any honorific titles the unit may have acquired. He will then be made an honorary member of the Mess. He will acknowledge this in due form, 'Mr.—thanks Col.—and the Officers—Regiment for the honour they have done him in making him an honorary member of their Mess and will gladly avail himself of the privilege ;' and if he is wise he will make use of the privilege ; thus he will get to know the officers intimately and will not appear to them as a strange being of indeterminate species visible at Parade Services only. Moreover the younger officers are probably as much in need of his advice and help as any of the rank and file. Needless to say the chaplain should call on the wives of all married officers. He must not forget to call on the Sergeants' and Corporals' Messes ; there are no such stricklers for etiquette as British N.C.O's ; and the Regimental Sergeant Major is a power worth placating.

To get into personal contact with any considerable percentage of the men is a more difficult task ; he should begin by calling on the wives of the married N.C.O's and if he can contrive to do so at an hour when the husbands are in, so much the better.

It is impossible to lay down hard and fast rules for the guidance of chaplains. Methods will differ according to the temperament of the individual. It is not for a moment supposed that any individual could indulge in all the activities mentioned in this chapter ; each will make his own selection. Some will find the best way to get to the man, if one may

be allowed an Irishism, is to get them to come to him. The men are leading an unnatural and, in a sense, an unhealthy life, separated from all decent women of their own class, without home life, and without privacy : what must a man of a refined nature suffer who hasn't a room anywhere the door of which he can shut and be alone for a single moment? Much of this the chaplain can supply, especially if he is a married man. An hour or two of home life in the parsonage will do more good than resolutions passed at meetings of the White Cross League. And here a word of warning is necessary against the 'pi' man. There are a dozen of them in every regiment ; they will volunteer for the choir ; they will join the White Cross League, and anything else the chaplain chooses to start. They need help perhaps more than the moderate sinner but if the chaplain allows them to surround him they will effectually block out the rest of the Regiment. It is a good thing, after deciding how many evenings one can spare, to invite a different type of man each evening. Musical men (members of the choir barred) on Mondays ; rough riders, if with a cavalry regiment, on Tuesdays ; football teams, if you are a soccer player, on Wednesdays ; if you box, invite the regimental pugilists on Thursdays, etc. This hospitality means expense but the cost of 'minerals' and cigarettes and, perhaps, coffee, is not excessive and is all that is needed. No alcohol should ever be offered. Then Thursday, the army holiday, is an opportunity for an At Home in the parsonage compound with tennis, badminton, skittles, etc. Here again, if numbers are of consequence, the regiment may be invited by companies or groups.

In this branch of the work valuable help may

usually be found in the wives of the officers and other ladies of the station. The ladies of the regiment will probably understand what is required of them, but, in the case of others unfamiliar with the work, it should be tactfully hinted that what is wanted is a friendly spirit with the men as a whole and not individual familiarity.

But some men will not come to the padre, excellent men most of them whose only objection is the fear of being thought cadgers of his ginger beer. The padre must go to them. The writer will never forget saying good-bye to men leaving for the War whom he had never met till that hour. Perhaps the quickest route is by

Barrack room visiting, but all men have not the gift for this. There is no more pitiable spectacle than a chaplain entering a noisy barrack room upon which a deathly silence falls ; to see him walk up to a man and ask him some stilted question as to the place of his origin which the man answers and then recalls a pressing engagement elsewhere ; the unhappy chaplain moves towards a group only to see it melt away. Such visiting does more harm than good. If the chaplain has a natural *bonhomie* and plenty of subjects for conversation by all means let him try barrack room visiting. The best time to visit barracks is between eleven and twelve thirty. The men are then free and waiting for dinner. Always wear clerical clothes ; if you are ashamed of your uniform you can't expect the men to respect it. You may perhaps find the men at a quiet gamble at cards or even Crown and Anchor but it is not your duty to report them ; you are not a spy nor even an officer ; besides the barrack room is the men's castle of sorts and you are there only by courtesy. If you can do

it, it is worth doing ; you may meet a man you would not have met elsewhere and your conversation on some perfectly mundane matter may incline him to come to your bungalow or institute and open his heart to you on a very different subject ; or you may have a chance of putting in a word for real religion or for civic decency to a crowd of men. Why should we be so hesitant in proclaiming publicly our convictions? We mostly state them round the corner and in whispers ; the other side give their opinions loudly and shamelessly enough. Moreover barrack visiting is worth it if only for the influence it has on your preaching at Parade Service. Your Parade Service will be more of a friendly gathering and less of an official show. The men will feel that they have an understanding friend in the pulpit whose words they can take as a basis for their lives. But the average man will do well to wait till he has got to know most of the men elsewhere before he attempts the ordeal of barrack room visiting. In time he may get an invitation and a priceless opportunity.

The Institute.—To work on anything like a large scale you must have a Church of England Institute, Club or Y.M.C.A., with a large hall for dances and lectures, good billiard tables, a restaurant where good food can be had cheaply. Don't attempt to run the catering yourself but get a good contractor to do it and see that he gives good value and pays a sufficient rebate. No alcoholic drink should be permitted. Outside have tennis courts and a football field. It is astonishing how little football is played in the Army ; they seem to be playing all the time but it is only the regimental and company teams that get a chance of a game. A running track may be useful in a big cantonment where

inter-regimental sports are possible. An open air auditorium is useful for hot weather dances and concerts. In one Institute open air services were held with a military band. All sorts of people came from the G.O.C., downwards ; on an occasion there was an audience of about six hundred. The services were held at 9 p.m. on Sunday evenings. They were united services under the auspices of the English, Scottish, and Wesleyan Churches. The various padres each took a part of the service, and each preached in turn.

Of course any soldier of any denomination, or none, can use the club, but if it is a Church of England Institute an inner circle of Churchmen may be formed, the membership fee for which might be eight annas a month, with the following privileges :—

Exclusive use of the library.
Exclusive use of the running track.
Exclusive use of the football field.
Cheap rates for billiards.
Cheap admission to dances.
Cheap admission to concerts.
Cheap rates for tennis.

Something might be done in the Institute for the women of the regiment, an afternoon a week might possibly be spared as a ladies' day with tennis and tea and a quiet dance. The chaplain would be well advised to make it free and by invitation, otherwise he may find himself inextricably involved in the mysteries of the social grades which exist between the various branches and rank of the army.

Debating Society.—During the cold weather a debating society may be run on strictly Parliamentary lines. Politics and religion barred. Try and get officers to take part ; the first two speakers may be

allowed twelve minutes, the next two eight, after that any man can speak for five minutes.

Dances are probably one of the most useful pieces of social work you can undertake. In India they are one of the best safety valves for the fed up and are a godsend to the women and it is better that they should be run by the Church than by more doubtful agencies. A soldiers' dance is the most decorous thing imaginable but it is well to have a couple of military police in attendance as the music is apt to attract men from the canteen in a state to admit no authority but that of the garrison police. Instructions should be given gently to remove such folk but not to crime them in orderly room.

Hospitals.—Regular visits to these, Station, Family and Venereal is part of a chaplain's regular duty and afford a great opportunity of getting to know the men intimately. The hour for visiting should be carefully chosen so as not to clash with doctors' or nurses' rounds. Special calls are sent to the chaplain in all cases of dangerous illness and should be responded to immediately. Sign the Visitors' Book. The venereal ward requires careful and tactful dealing and calls for much courage to visit there at all. The patients often are there for some time so the padre need not rush things. He will have all the old specious arguments served up to him, and must be ready armed with apt and true replies : some medical knowledge is a great help here and the stand must be firmly taken against the necessity for sexual intercourse for health reasons.

Perhaps a few words here on the general question of sexual morality would not be amiss. For years, no solution of the question has been found and the padre, who is doing his work in the army, is bound

to come to grips with this matter. The Grace of God is the one and only solution in the writer's opinion. The soldier is a unit in a fighting machine, and some officers and doctors will candidly admit that their aim is to keep the man fit and efficient, and that his soul is no concern of theirs : others will strive to make medically right what many people hold to be morally wrong.

All kinds of expedients and methods are advocated : provided houses, inspection of women, facilities for prevention of disease after intercourse, lectures to the men by specialists—very good lectures too—the author has heard many—by the officers. Sometimes one feels that the men are lectured too much, and the wise padre will certainly keep the matter out of his parade sermons. If he feels that on this subject he has words of wisdom and help for the men, every Commanding Officer would gladly give him the chance of speaking to the men for an hour. There is no doubt that a great deal of the venereal disease can be traced to drink : many men would have kept pure had they not fallen into sexual vice · when under the influence of alcohol. The men should be urgently warned against buying spirit in the bazaar and against imbibing arrack and toddy.

Detention Barracks.—Regular visits and regular services are part of the chaplain's official duties. Interesting work which calls for all his knowledge of God and humanity. The hours for visiting and Services are arranged in consultation with the Superintendent. Always sign the Visitors' Book.

Army Schools.—The chaplain may have one or more schools in his chaplaincy. Hours for religious instruction are arranged in consultation with the headmaster or mistress. The wise padre will always

be careful to take advantage of this chance accorded him by the army authorities. It is interesting and attractive work and one that brings returns in many unexpected ways. If possible give the children some incident or fact in the Bible or Prayer Book to discover and bring the next week. Parents have been known to get quite interested in this way and help the child to search the Bible. It happened in one station known to the writer that almost every bungalow in the Married Quarters was searching to find where the cat is mentioned in the Bible.

Other doors.—Each chaplain will find these for himself. One gets a footing in the band room, beginning by dropping in to see the bandmaster about Parade Service, and going on till it becomes a habit to give the bungalow a call any time he is passing. It is worth getting on good terms with the bandmaster, and do not forget that he is a Warrant Officer. If with a Cavalry Regiment let the chaplain ask the Colonel's permission to take a course in the Riding School and cultivate the acquaintance of the Rough Riding Staff, a fine set of men he might not otherwise meet. If you meet the Colonel on his rounds of inspection ask his permission to accompany him. If the padre can play Soccer he is at a great advantage. Even if he cannot play he should make a point of being present at sporting events, football, boxing, and the like.

Parade Service.—Whatever may be said to the contrary the British soldier likes Parade Service. True there is a lot of grousing about it; but if the grousing be analysed it will be found that the complaint is not against the service in church but against the long kit inspection and parade which precedes it, and this is not the chaplain's province.

Most chaplains advocate compulsory Parade Service. Whatever arguments may be advanced to the contrary there remains the fact that Parade Service is an official acknowledgment to Almighty God that as a Nation and Empire we believe in Him. Such an official acknowledgment is indeed our bounden duty and service and is even more necessary in India than elsewhere.

As to the service itself there is no need to shorten it beyond recognition. Such knowledge of public worship as the men have is derived from the Book of Common Prayer and in a very short time they will return to civilian life and, we hope, the Prayer-Book. Some shortening is necessary ; the Exhortation is an obvious case. Most men know and sing the Venite. One psalm is enough. Personally I see no cause to omit one lesson ; some Old Testament lessons have a strong appeal to men and such passages as 'Know ye that Ramoth in Gilead is ours?' form fine texts for sermons. The second canticle is not so well known and might have a hymn substituted for it ; the service may then proceed to the Third Collect. The State Prayers should be drastically abbreviated.

Preaching has been dealt with in another chapter. It is necessary here to say only that the sermon need not be cut down to three minutes. British soldiers are the most attentive congregation to be found anywhere ; moreover they are resting, after the fatigue of parade, and are content to do so for ten minutes or so, but the sermon must have a point, an acute one, and one only. Talk plain King's English and avoid all suspicion of slang and 'talking down' to the men—they resent it like poison ; and avoid all reference to the routine of a soldier's life.

A Bishop remarked to a soldier, 'I believe the men want to be talked to like any other men.' The soldier's reply 'Thank you Sir!' needs no comment.

It is a commonplace saying that the British soldier, or of course the civilian class from which he is drawn, does not understand the meaning of worship. It is not true; but he will not show it. From the back row watch the men trying to stand to attention during the Creed without it being noticed. Or picture this scene. A cavalry regiment under orders for France in 1914. It was their last Parade Service, an open air one. It had been the custom to 'squat' on the benches for prayers and blessing. The chaplain turned to give the blessing—probably the last, through human agency, many of those men would receive, and found the men at attention. He waited for them to 'squat' and saw only an almost imperceptible stiffening in the already stiff ranks. The regiment's spontaneous acknowledgment of the reality and value of the Church's blessing!

Holy Communion.—Army Regulations, India, vol. ii, para. 531, lays it down that men wishing to attend Holy Communion shall have 'every encouragement and facility'; nevertheless Colonels dislike lead swingers and Sergeant Majors hate gaps in the ranks of the Regiment as it marches to and from church under the critical eyes of the station; and King's Regulations share with Acts of Parliament their proverbial perviousness. The problem will call forth all the firmness and tact of the chaplain; firmness with the Officer Commanding and tact with the Regimental Sergeant Major.

Evening Service.—Little need be said of this except that it should be made as much like a service

at Home as possible. There is no need for abbreviation except in the State Prayers and Exhortation. It pays to advertise it in barracks. The padre will do well to get permission for the men to come in 'fatigue dress' ; as a rule Commanding Officers are very willing to help in this way.

Guild of S. George.—Of course the chaplain's duty is to the whole regiment, especially in cases where there are no chaplains of other denominations ; even then he should work in collaboration with them rather than in a water tight compartment, but a spear head of faithful Churchmen may serve many purposes. These, both officers and men, may be enrolled in the Soldiers' Guild of St. George whose object is to foster corporate Church life in the Army. The Rules are simple. Members must be communicants ; associate members may be unconfirmed members of the Church of England. All must undertake to pray, to be, or to be ready to be, faithful communicants, and to bear active witness and service to the Kingdom of Christ. The Metropolitan's Chaplain is the Secretary in India.

Propaganda.—Occasionally it is a good idea to circulate booklets or pamphlets to the men on vital subjects. The following notice was taken to every man in a cavalry brigade.

For men.—Medical Testimony—

It is not true that if you want to be thoroughly fit you must go with women.

It is not true that every man must expect to have venereal disease at some time or other.

It is not true that a man's desires were given him to be satisfied whenever he likes.

It is not true that venereal disease may do a man no real harm.

It is not true that inspection and regulation have ever made illicit intercourse safe.

It is not true that self-abuse can ever be an aid to sound physical condition.

It is true that continence is always consistent with the soundest health.

It is true that intercourse, outside marriage, can never be safe.

It is true that the only certain protection against venereal disease is purity and self-control.

It is true that one of the greatest dangers to the health of the army is venereal disease.

It is true that a man who wishes to serve his country in the Army must let himself run no risks, that he must keep himself pure, that he must treat all women with the chivalrous respect which he would show to his mother and sister, and with which he would expect other men to treat his wife, if he has one.

Francis Champneys
(Sir Francis Champneys, Bart.,
M.A., M.D., F.R.C.P.)
Dyce Duckworth,
(Sir Dyce Duckworth, Bart.,
M.D., LL.D., F.R.C.P.)
Alfred Pearce Gould,
(Lt.-Col. Sir Alfred Pearce Gould,
K.C.V.O., M.D., F.R.C.P.)
R. Douglas Powell
(Sir R. Douglas Powell, Bart.,
K.C.V.O., M.D., F.R.C.P.)

Circulated to the troops with the approval of the General Officer Commanding the Cavalry Brigade at Risalpur. It is a matter to be profoundly thankful for that there is next to no venereal in this station ;

and it is felt that now is the time to let men know the conclusions of Science on the matter.

. . . . . Chaplain.

Confirmation.—This subject has been dealt with in another chapter. The peculiar difficulty in a military station is to get at the men. In a large station there is neither time nor opportunity to ask men individually if they have thoughts of being confirmed. When announcing the proposed confirmation in church it should be borne in mind that not every man attends parade every Sunday, perhaps less than half an Infantry Regiment and a quarter of a mounted corps. Notices should be posted in barrack rooms and the institute. Classes should be started as early as possible to allow late comers to catch up arrears. Applicants at the last moment should be refused. It is not a bad scheme to have a sort of permanent Confirmation Class all the year round. One chaplain hit upon the plan of holding classes at noon on Sundays and persuaded the Officer Commanding to excuse all candidates parade service and other duties on Sunday mornings. It proved a great success. Care should be taken to ascertain that candidates have not already been confirmed. Some men are willing to be confirmed in every station they go to ; it is with the best intention of obliging the padre. The greatest care should be taken with after-confirmation classes, otherwise even those who are regular communicants in the station where they received confirmation will fall away on their first transfer. Always commend your communicants, etc., to the chaplain of the station to which they are transferred.

Commendation.—This commendation of men should never be neglected. Arrangements have been

made with the Chaplain General that recommendations of all troops from home coming to India should be sent to the Metropolitan's office, whence they will be forwarded to the stations at which the troops are to be located. Similarly the chaplains should send recommendations to the Metropolitan's office of all troops leaving his station for England both in the case of Regiments and individual time-expired men. In the case of transfers of Regiments from one station to another recommendations should also be sent through the Metropolitan's chaplain. Printed forms of commendation may be had from the Metropolitan's office.

The personal life of a Chaplain.—No man can sustain such a constant drain without replenishment. Read the chapter on the personal life of a priest and devote at least one morning a week to contemplation and prayer, preferably in company with the chaplains of all denominations in the station, and see that the fountain of all your work remains clear—the love of God and of your fellow men.

CHAPTER XI

SOCIAL EVILS

Prostitution, Intemperance, Gambling

The subject to be dealt with in this chapter is so great that it will be possible to give only the merest sketch of some of the social evils which every chaplain will be bound to come in contact with. In some respects they are more glaring in India than they are at home, where a good deal of what takes place is done *sub rosa*.

Prostitution.—This applies more especially to the evil of prostitution, which is perhaps the greatest of the social evils. It is almost impossible to work in any cantonment in India without having the subject thrust upon one's notice : and there are many civil stations where it is equally serious, and it is sometimes exceedingly difficult for the clergy to know what steps they ought to take in the matter : or indeed if they ought to take any at all. The natural instinct is to leave the matter alone, and yet it may well be doubted whether that is the wisest or most loyal attitude to adopt. The main purpose of this chapter will be to warn clergy of the conditions which they are likely to find in their respective parishes, for the knowledge of the facts will go a long way towards helping each one to determine for himself what his duty in the matter may be.

It was noted above that in cantonments the problem is both acute and glaring. The reason for that is obvious. The Military Authorities are faced with very great difficulties, and they take active steps

to meet those difficulties. If we are inclined to take as little notice as possible of this particular social evil, they are by no means disposed to burke the problem ; and therefore considerable prominence is necessarily given to it. Action of some kind is forced upon them, because the prevalence of venereal disease amongst the troops is a serious matter which cannot be overlooked.

No doubt the incidence of prostitution amongst soldiers is greatly increased by the artificial nature of the circumstances in which they live. We have, roughly speaking, 75,000 British troops in India, all of them young men of from nineteen to twenty-six years of age. It is a time of life when men long for companionship. Companionship is by no means lacking in the conditions under which they live, but it is the incomplete companionship of the barrack room. They need other interests, other places of resort, and other friends. And perhaps the worst feature of their lives is that they are completely cut off from the steadying influence of home and from all possibility of society with decent women of their own race. It is a handicap the seriousness of which it is extremely difficult for us to realize. And it has been found by experience that these lads will seek other interests than the barracks : and often they find them in the bazaar. It is hardly surprising under the circumstances that the social evil of prostitution is more acute in India than it is in England and that action is forced upon the military authorities to combat the results.

One of our duties is to see that such action as is taken by them does not make matters worse.

The military are necessarily primarily concerned with the problem of disease. A medical man once

put the case to a clergyman thus : 'My business is to keep the men fit : if you can do it by moral influence no one will be more pleased than I : if you cannot, I am driven to take physical precautions.' That is a candid statement of the problem from the military point of view : the clergy are concerned with the moral aspect of the matter.

A great deal of uneasiness has been felt from time to time, both in England and in India, at what has been allowed or has been done in cantonments. One admits frankly that the military authorities are faced with a very difficult problem, and chaplains should be ready with effective help in solving it. The efficiency of the men is so important that it becomes fatally easy to adopt measures of physical protection if moral influence fails. The evil of this attitude is that it accepts the position that men cannot keep straight and so lowers their self-respect and the morale which is one great factor in resisting temptation.

Conditions prior to 1917.—So much suspicion and uneasiness has been felt at Home, that on more than one occasion delegates have been sent out by various societies, interested in moral problems, to investigate conditions on the spot. One is bound to admit that in most cases they went home not very much wiser than they came. The difficulty always has been to find out accurately what is done in cantonments and what amount of official countenance has been given to it.

But in 1917 a unique opportunity arose for investigation. At that time India was almost entirely garrisoned by Territorial troops. They were drawn from a somewhat different class from

the men of the old Regular Army. On the whole they had more education and their links with home life in England were much closer. The Y.M.C.A. felt acutely the danger of the temptations to which these men were exposed, and the disaster it would be if they acquired evil habits which for the most part they would not learn in England. They decided therefore to do something both to warn the men of their dangers, and to encourage them to preserve their purity. They asked my wife and me to tour on their behalf to every cantonment in India and speak to the men for this purpose. We set out on our tour solely with that idea in mind. But the very first series of meetings we had made it startlingly clear that by far the greatest danger lay in the existence of 'tolerated brothels' in cantonments, and that the work could not be properly done without investigating the actual conditions prevailing at the time. Originally that formed no part of our programme, but it was forced upon us, much against our will, and our intention in the matter was fully known to the military authorities at the time.

A similar opportunity of thorough investigation had never previously arisen. To begin with, our tour took us to every large cantonment in India; and again, the fact that it was being conducted by a husband and wife meant that the husband could find out everything from the men's point of view, and the wife from that of the women involved. In almost every cantonment the actual tolerated brothels were visited by her and consequently unanswerable facts were obtained. It should be clearly understood that the establishment of the brothel and the supplying of the inmates was done by private persons entirely apart from the Military Authorities; but

in pursuance of the policy of trying to curb the effects of what was regarded as an inevitable evil, and to keep it under control, accommodation for the brothels was permitted in cantonment areas. But once the brothel was established, there was a good deal of official control. In most places, no prostitute was allowed to live in it without having her name registered on the Cantonment Magistrate's list, and without giving an undertaking that she was willing to submit to medical examination once or twice in the week, such examination of course being conducted by regular Government doctors. If found to be infected, she was immediately turned out of cantonments without compensation or visible means of subsistence.

The evils of such a system were terrible. As regards the men, practically all of them were informed of the existence of these brothels, and where they could be found, and a certain measure of protection from ill effects was assured to them, if they were used. This inevitably proved a direct inducement to them to sin. The Tommy argued, bluntly but not very accurately, 'These things are provided for us, so of course we are expected to use them' ; and often he found to his cost that the protection from ill-effects was of the slightest. Opportunities were provided for sin ; and that, from the moral standpoint, is wholly indefensible.

As regards the women, employed for the use of our soldiers, the evils were much worse. It is obvious that the private owners, who made their living out of this infamous trade, had to provide, and constantly renew, the supply of women. That meant black slave traffic in its worst form. The stories which the women themselves gave of

how they came to be in those brothels were pitiable in the extreme. Many, whose parents were dead, were sold into the life by uncles who wished to be rid of the cost of providing for them : some were just captured and sent there. And it is not difficult to see what a blow to British prestige and honour was dealt by the whole system, for the man in the bazaar inevitably thought it was carried on by Government order.

The problem to-day.—Such was the system which was in vogue in every cantonment in India, almost without exception, at the beginning of 1917. At the conclusion of our tour, we went to Simla and laid before the Commander-in-Chief the whole of the evidence we had collected and which for the most part could not possibly be denied. The result was the issue, in August of that year, of a memorandum from the Commander-in-Chief entirely forbidding the continuance in cantonments of any such system, and the complete abolishing of tolerated brothels throughout India. A new system of dealing with the problem of venereal disease amongst troops had to be devised, and it had to be free from all attempt to provide women for the men's use or any sort of unfair control of them. That, at least, did away with the stigma of encouraging black slave traffic, or compelling women to a horrible life. One expedient tried was to provide every man with prophylactic remedies, which he carried on his person. That was open to the objection on moral grounds that he was expected to sin and might do so with impunity. The system at present in vogue is that there should be in every barracks, a room set apart for antiseptic dressings for the men after their visits to the bazaar. In modern days, we

attach a great deal of importance to the power of suggestion, and it does not require a great effort of the imagination to understand what the effect must be upon young men of finding ready to their hand, and passing perhaps a dozen times a day, a room meant for their cleaning after they have defiled themselves.

As a matter of fact this system is not universal. A great deal of latitude is left to Commanding Officers to deal with the problem as they think best, provided only that tolerated brothels are not re-introduced. That fact may give chaplains a very useful piece of work. It is our duty to protect the men from all that leads to evil, in so far as we possibly can. It is not difficult to find out in each station what steps are being taken to combat disease and to judge whether, on moral grounds, they are defensible or not. There is machinery already in existence for that to be done. In all cantonments a quarterly meeting is supposed to be held between the Commanding Officers and the chaplains of various denominations to discuss matters connected with the moral and spiritual welfare of the troops. For the most part Commanding Officers are only too ready to enlist the help of the clergy and are really anxious for the moral well-being of their men, and listen with sympathy to well-founded objections on moral grounds and accept wise suggestions readily.

Chaplains should be careful to distinguish between prophylactic remedies which invite men to sin and the sympathetic treatment of the men both physically and morally after sin has brought its consequences. Regular visits to the venereal wards of hospitals may be a very valuable means of help. The natural

tendency is to shun that side of the hospital; and there is a disposition to regard those who are unfortunate enough to go there as in some ways outcasts. The men feel that very keenly: and visits from one who goes as a friend, ready to do anything to help, often lead to opportunities of doing really valuable things for men here and there. Beyond that it is difficult to suggest lines of action. There is the real temptation, constantly present to our British soldiers, and many undoubtedly do fall: and it is no loyalty to them to blind our eyes to the fact. As a part of the duty of ministering to our British troops we must deal with it, as God gives us wisdom and guidance. But looking at our Lord's life, it seems as if He was content to deal with it by helping individuals here and there, as the opportunity arose, and to avoid any fulminating public utterances upon the subject. That can, with the best intentions in the world, easily do harm instead of good. Care should be taken to commend the man, especially those who are suffering for the first time, to the care of the chaplain of their regiments on release from hospital.

I have felt that it is wise to state exactly what those who work in cantonments are likely to find there, so as to prepare them for some of their difficulties. In civil stations the same problem will face the worker, but in somewhat different forms. This is especially the case with those who work in sea-port towns. In many of them there are what are known as 'segregated areas' and the evil there is a very glaring one. So far the evil of these areas is still awaiting a solution, and there are many who are only too anxious to help in finding that solution. Most towns possess a Watch Committee and the clergy

would be well advised to bring their difficulties to the notice of such committees, and co-operate with them in every possible way. There are also societies at Home, such as the Society for Moral and Social Hygiene, which are ready to do all they can, with their wide experience, either to help individual clergy, or to co-operate with Watch Committees on the spot. These areas form the particular problem of the sea-ports, as the tolerated brothels did of cantonments: but apart from that special local problem the main duty of the clergy would appear to be the same in both cases.

There are two other evils with which clergy are brought into contact, Intemperance and Gambling, and it is necessary to say a few words about them.

Intemperance.—It is certainly true that this evil is much less wide spread than it was (say) a hundred years ago, but it still exists. Among the Indians it is largely confined to certain castes and is not, happily, the universal problem which it has become in some other countries. But among the members of his flock the Indian chaplain will find that it is still an evil which he has to deal with. There is, for instance, a widespread belief that alcohol is necessary in a hot country, and the vast majority of English men drink whisky at least in the evening. Opinions differ as to the medical value of this practice and it probably depends on the individual and his general mode of life. There are not wanting numbers of instances of men who never touch whisky and find that they keep perfect health. The chaplain will have to exercise common sense in dealing with the matter of drinking, as with other things. The rabid campaigns against all intoxicants which were so common in the past, do not as a rule accomplish

much, and they are very often supported by arguments which, though the speakers are not aware of it, contain a serious theological error, namely, that evil resides in matter. Prohibition has become, in India, a political issue and castes which traditionally never touch alcohol have become very insistent in pressing the iniquity of the excise revenue on Government. In advocating temperance reform, therefore, a little care is necessary. In this, as in most other matters, individual work is the most effective. It may be advisable for the chaplain to proclaim himself a teetotaller ; or to take a pledge in order to help some individuals or groups. And there may be places where this is not necessary. The rule of St. Paul (Rom. xiv. 21) is the only safe rule. Do nothing which makes your brother offend.

Gambling.—A very wide spread evil in Western countries is gambling and it is very common in India both among Indians and Europeans. It is absolutely essential that the chaplain should clear his ideas on the matter. The essence of gambling is the desire to get something for nothing : and it generates an atheistic frame of mind which puts chance before God. Great harm is done by indiscriminate condemnation of harmless amusements as 'gambling', e.g., a man may play a game of bridge for nominal 'points' which merely, by a curious piece of psychology, keeps the game steady, and not be a 'gambler'. To condemn all bridge players as gamblers would be a gross mistake, for many people (perhaps the majority) consider their winnings merely as a prize for superior skill and their losses the penalty of their mistakes. Such people as a rule neither make nor lose any appreciable amount in a

year, and in any case regard the matter with indifference. There are however quite a number of people who are always trying to raise the stakes, and some who expect to pay their club bills by their winnings. The former can hardly be excluded from the category of 'gamblers' : the latter must inevitably make a good deal of their winnings from the younger and less experienced players, which can hardly be considered 'sporting', to put the thing on the lowest ground. There are clergymen who conscientiously consider that there is not a separate code of morality for the layman and the clergyman and that the clergyman is not wrong in himself playing bridge for the small club points which are usual. They say that by doing so he can exercise a wholesome influence in keeping the stakes small and in steadying opinion about it. All this is true and is proved by experience. And yet there is a wider aspect of the matter. There is no doubt that with many people, often the best in his congregation, the parson who plays bridge for points loses much of his influence. Again there is the opinion of the Indians to be considered, and among them a gamble is a gamble and the stake is the chief object in a game played for money : the more earnest Indian Christians never indulge in it at all, and they are much puzzled when they hear of a clergyman playing for money. Again St. Paul's teaching has to be considered : do nothing which makes your brother to offend. And if your campaign against real gambling is weakened by any concession, however harmless, it is your duty to forego the indulgence. The main thing is to be clear about the real evil in gambling. It is the spirit of covetousness which only wants the gain : it is the worship of

chance which takes a man far from God and leads him into the silliest superstitions : these are the things the clergyman has to fight in individuals. And in the large towns there is often a great amount of 'slip-betting' and of 'bucket-shops' which bring real distress to many families and are a potent cause of poverty. Against all such things he will have to work and, it may be, in his campaign draw the line closer than otherwise he need do. In dealing with all these matters the great thing is to be clear on the root principle, and to think out carefully the real wrong which underlies the evil. He can hardly escape criticism whatever line he adopts : but if he is clear on the principles, he need not fear criticism. Consistency is not the paramount virtue : the need of the people whom he is trying to help is the main thing. There may be occasions when, for instance, it will be right to relax a rigid rule about 'Sunday observance' in order to meet his people : or to accept (or refuse) a gift from (say) a race club : or to get people quietly to stand against 'treating' at clubs or card playing for stakes which really involve gambling. A firm hold on principles, a determination to do everything to further his work and an intense human sympathy will be his safest guides, rather than rigid rules.

CHAPTER XII

(*a*)

SCHOOL WORK

As Principal

Introduction.—In recent years there has been a change of policy as to the appointment of men in Holy Orders to be the Heads of Schools. The policy of many of our famous schools in England has been to appoint laymen as Headmasters and Principals.

This change of policy has no doubt been produced by the fact that Trustees have considered that the man in Holy Orders is somewhat hampered, by virtue of his position, in dealing with special difficulties which arise from time to time, for which the layman may be better fitted. Since this change of policy is still more or less in its infancy, and experimental stage, it is difficult to say whether it is likely to be successful or not. There still remains much to be said on either side ; but as clergymen are still appointed, and are likely to be appointed, as Heads of Schools for many years to come, the purpose of this chapter is to put the problems which confront a priest as head of a school, and further to offer some suggestions as to the best method of meeting the difficulties in the spirit of a Christian priest.

If our brethren engaged in educational affairs at home have their special trials to meet, it can be said truly that the difficulties here in India are much

greater. The question of finance is an almost endless source of worry ; climatic conditions tend to depress ; and very often we lack the right material to make a school a real success. Yet there are many things to cheer, if one does the work in faith and prayer, relying on the power which comes from on High.

Parents.—The first question which should be discussed is the Principal's relations with parents.

The story is told of two headmasters, who were discussing what they would do if they had their time over again. Neither regretted that he had been a schoolmaster, but one said that if he had his time over again, he would be the Head of an Orphanage. 'Why,' said the other, 'would you choose to be the Head of an Orphanage?' 'Because there would be no parents' was the reply.

Most Principals of Schools find that parents are sometimes very difficult to deal with, and the reason for this is not far to seek. Most parents consider that their own particular boy is an absolute paragon of virtue, and they fail to realize that when he is at school he is merely a unit in a crowd of two or three hundred others. It is very difficult to make parents realize this, and the clash of opinion between Principal and parent is often caused by this diversity of outlook. To obviate this, it is necessary for the Principal, as far as possible, to enter into the minds and feelings of the parent but, in doing so, the Principal should never depart from the rules of the school, whatever they may be. A mistake is often made by a Principal in relaxing a school rule, when a parent makes what appears to be a real point, but which turns out to be merely a plausible tale ; for as soon as an exception is made the damage is done. If

on another occasion he refuses to make an exception in a similar instance, the Principal lays himself open to a charge of favouritism. Parents should be made to understand that the Head of a School knows his work, and therefore no interference should be tolerated from parents on matters affecting school discipline or arrangement.

Another difficulty in this country is that parents will come in at any odd time to interview the Principal. To allow this is to court disaster. Every Head of a School should have stated hours at which he will see parents, and should refuse to see them at any other time, unless by appointment.

In all dealings with parents, the Principal should be courteous and, if he refuses a request, he should as far as possible state his reason for such refusal.

It is certainly a mistaken policy to accept hospitality from parents as this will surely lead to complications. The writer's experience has been that any attitude of friendliness towards parents nearly always leads to a request of some kind being made for some degree of favour to be shown to their particular children, and the refusal of this is, to say the least, awkward.

Staff.—To deal with any staff is a task which requires endless tact and patience. One great difficulty is to inspire them with enthusiasm, that is to say, to be able to infuse into them such a love for the School, that they will be prepared to give up, voluntarily, some of their spare time for the good of the School and for the welfare of the children under their charge. Too often the Staff take the view that, with the completion of their day's teaching, their work is ended and, beyond that, they take no further interest. Children are quick to notice this.

They expect members of the Staff to enter into their joys as well as their sorrows. A Principal can obviate this difficulty by allocating certain tasks to each member of the staff. Otherwise the whole burden of the school will fall on the shoulders of one man. It is almost the universal experience of Principals that their assistants are quite prepared to let him carry all the burden if he so chooses, but no objection will be offered by them to the performance of certain duties outside their specific teaching hours, and, when they know that they are expected to carry out such duties, they will not fail to do so. The Principal should look upon his staff as Commissioned Officers, and should delegate certain powers to them, which they alone should exercise. It is an absurdity for a colonel to do a lieutenant's work, and it is equally absurd for the Principal to do the work which his assistants should do.

It is expedient that staff meetings should be held from time to time. Then the curriculum of the school can be discussed, and other matters affecting the welfare of the school can be brought forward and freely debated. The curriculum is more or less determined by Government, but the Principal should always be prepared to move with the times, and especially in this country, which is now passing through a transitional stage in educational matters. The Principal at present cannot adopt a policy of 'Sicut erat in principio, et nunc, et semper, et in saecula saeculorum'. If a change is demanded, he must meet it whole-heartedly, although it may be troublesome to effect such a change.

At staff meetings it is of course quite unnecessary to adopt every suggestion made, but valuable suggestions are often offered, which will be a real

help to the school in general, and by this means the Staff will feel that they have a part in its general well-being.

At one time or another, it may be the unpleasant duty of the Principal to dismiss someone on his staff. It must however be borne in mind that, from one point of view, a school is a business, and a very important business too, therefore sentiment must not be allowed to interfere with efficiency and, if a man is not efficient, he must go.

In India to-day there is a crying demand for the formation of Teaching Brotherhoods, that is for men who will consecrate themselves to the work of teaching, in much the same way as our Roman brethren do. It requires special gifts, and it requires self-sacrifice, to belong to such a Teaching Brotherhood, but is it too much to hope that the clergy of the Church of England will show the same spirit of self-sacrifice as the Roman Catholics have already shown? There is need to instil into the Anglo-Indian, and into the Indian also, that they must be prepared to take over, or at any rate to share, the burden in scholastic affairs which the Englishman has borne for so long. If the Church Schools are valued, then brotherhoods must be formed from amongst the inhabitants of this country, and these brotherhoods will staff the schools, and save them from eventual extinction, which is inevitable if such a movement does not come into being.

Relations with boys.—The Principal in his relationship with the boys must grasp this fundamental fact. He has to deal with a mass of raw material which it is his duty to mould. Amongst this mass he will find every variety of material and, as far as possible, he should make himself acquainted

with the varied characteristics of each boy, and should endeavour to encourage the development of personality in each one. The work of the School is not merely to teach facts, but to form character. It is entirely erroneous to regard education as a *jucunda via* to the obtaining of a position in life. If education is looked upon in this light it must fail in its purpose. A higher aim must be taken, and that is, to turn out a boy who will be an honest, upright, and a useful citizen, whose word will be trusted, whose honour will not be marred, and whose integrity will be beyond reproach. These virtues are not easily attained in this country, where the forces of environment are so strongly in opposition.

What is so sadly lacking in most schools in India is *Esprit de Corps* ; and to instil that, both amongst the boys and the staff, must be the work of the Principal. If the Principal takes little interest in his school, and more in the club, or matters outside the school, this spirit of indifference will soon permeate the whole institution, and the boys will become infected by it. The Principal must be prepared to devote all the powers of his mind and body to the one task, namely, the betterment of his school. If he is unable to do this then he is in his wrong place, and the sooner he realizes it, and leaves, the better.

In fostering *Esprit de Corps* games are the important factor. It is on the playing field that the boy learns the 'Team Spirit', and learns to play for the honour of his school and, when he goes out into the world, the lesson will stand him in good stead.

Prefects.—To develop the sense of responsibility in boys, a system of Prefects should be established.

There should be a feeling or trust and confidence between them and the Principal. The choice of prefects should be in the hands of the Principal, and he should choose them with great care. A boy should not be chosen as prefect simply because he is in a senior standard ; but only if in addition he has shown himself to be one who can be trusted, and who is looked up to by the other boys, either because of his athletic prowess, or excellence in other ways. If the school is to be successful the Principal should show as much care in the choice of prefects, as he does in the choice of his staff.

Religion in School.—Character can only be formed on the sure basis of the religion of Jesus Christ, and it is essential that every school should have a chapel. If such a building is not available then some other room should be utilized as a substitute until such time as a worthy building can be erected. The chapel should be as dignified and as beautiful as possible. It is an axiom of the educationist and the psychologist that the mind is excited by the appeal to the eye, therefore when a boy comes to worship God in his school chapel his reverence is assisted by the beauty of his surroundings.

Every morning the school should begin with a service in chapel ; but I would suggest that full Mattins is not suitable for daily use in a school.

A form of service should be drawn up composed of prayers which are suitable even for the youngest mind. There are many excellent books now published of such prayers ; *Daily Services for School Chapels*, etc., or, as an alternative, the Principal might draw up his own book. In the latter case he will be well advised to adapt the prayers of those

who knew how to compose them. One psalm only need be recited daily, as the psalms are gems of English literature and the daily repetition of one or more suitable psalms fixes them indelibly on a boy's mind.

The Scripture readings or lessons should be chosen with great care and, if possible, a definite scheme should be developed. The whole service should not last longer than a quarter of an hour. On Saints' Days the Ante-Communion forms a suitable service, and this enables the boys to become acquainted with the Collects, Epistles, and Gospels appointed for those days.

The writer has found that it is an excellent plan in a school where there are both day boys and boarders, to preach a sermon once a month at least to the whole school. Such a sermon should deal on broad lines with such subjects as God, Worship, and all the Christian Virtues.

On Sunday the chief service should be the Eucharist with music, and a sermon. The sermon should be brief, not lasting for more than ten minutes, amply illustrated by anecdote. The Sunday sermon affords an admirable opportunity to discourse on connected subjects of real definite teaching, like the Church, the Sacraments, Worship, the Creeds, the Commandments, etc., on definite lines. The teaching on these subjects should be brief, and to the point. Nothing wearies a young boy more than a long, rambling, and disconnected sermon. The sermon should be carefully prepared and, in preaching to boys, the preacher should give of his best.

Boys should be taught that almsgiving is a Christian duty, and they should be shown that it is

their first duty to set apart some portion of their pocket money each week for the offertory. In Lent an extra effort of self-denial should be made for some definite object of charity, such as on orphanage.

It is true that the Principal is placed disadvantageously with regard to spiritual dealings with the boys because of his peculiar position. He has to punish boys for their misdemeanours, and it is seldom that a boy will lay open his heart when he is faced with any religious or moral difficulty. To obviate this difficulty, which must arise, every school should have, where possible, a School Chaplain, who can win the boys' confidence, and to whom they will go for help in their difficulties. The post of chaplain offers a very wide scope for a priest who loves boys.

It is obvious that the Principal must be a true Christian gentleman. The boys realize very quickly whether the Principal's religion is a real thing or not, whether his attendance in chapel is a mere matter of form or not. If the boys see that their Principal's religion is real, they will regard the words which he utters as coming from God Himself because they perceive that he is in constant communion with God.

Relation with Old Boys.—A Principal should keep in close contact with his old boys and should make them feel, when they visit their old school, that he is still interested in their doings and their welfare. Letters from old boys should be answered by return, and should be chatty, and give all the current news of the school. Such news may seem to be dull to you, but the old boys love to hear how their old school is progressing, and what the present generation are doing. An Old Boys' Association

should be formed with a nominal fee, to keep them together, and the School Magazine should regularly be sent.

Conclusion.—There is no greater work to which a man can be called than that of the Principal of a school. It is more intensive work than that of a parish, because the people in a parish continually change, whereas the boys remain in a school for a number of years. Boys are not hide-bound with convention and so have great possibilities for development in their spiritual life.

The work requires men of tact, patience, endurance, and unbounded hope. The work of a Principal is not without its disappointments, and sometimes they are very bitter, but there are great joys too attached to the work. What greater reward can a man have than the joy of knowing that those who have come under his influence and care have grown up to be God-fearing citizens? What greater reward than that men shall bless him for his influence, and bless the school which moulded them on the right lines? More clergy are needed to take up this work. There are difficulties, but they are usually circumvented when we prayerfully remember the words of S. Jerome 'Este servi servorum Domini'.

CHAPTER XII

(*b*)

SCHOOL WORK

As a Parish Priest

In many parishes in India a large burden of responsibility is placed on the parish priest in connection with education. European and Anglo-Indian education is, for the most part, carried on by religious bodies aided by Government grants. In a large number of parishes there are schools attached to the Church. These schools are recognized by Government, and receive grants-in-aid. They have therefore to conform to the code of regulation for European schools. Their management is generally vested in the local Church Council or the chaplain and lay trustees. The chaplain is the executive officer of the management and holds the post of correspondent. He is the medium between the management and the headmaster and between the Educational Department and the headmaster. Theoretically, the efficiency of the school depends on the managers; but as they are generally busy men and women, with little knowledge of educational work, they are quite content to be guided by the chaplain and so, practically, the efficiency of the school depends on him. It is possible for a chaplain to say that he is completely ignorant of school work and that his policy is to interfere as little as possible with the school. Such a man, as correspondent, merely signs the necessary returns and papers put

up for him by his headmaster. If he adopts that attitude, he is neglecting one of the most important sides of his work as a parish priest. The existence of a church school gives him a great sphere of service, a sphere in which he can see results more easily than in any other, which should not be neglected.

It is unfortunately true that many parish priests are entirely ignorant of this most important sphere of work. It is very much to be desired that every candidate for Ordination should have some training in school work and should be acquainted to a certain extent with modern educational theory and practice.

One of the chief causes of inefficiency in Church schools in India is the lack of continuity in management. This is inevitable owing to the frequent and unavoidable transfers of chaplains; but everything possible should be done to mitigate the evil by bringing the school under Diocesan systems of education, and by developing and maintaining the interest and capability of the School Committee.

Object of Education.—A parish priest in charge of a school needs first of all to think out and try to answer for himself this question, what is my school aiming at? What is it here for? Is it here merely to impart skill in the three R's and to give a boy sufficient knowledge to enable him to obtain a post when he leaves? If the parish priest looks on the school as aiming at nothing more than that, then it is quite natural that he should be unwilling to give up much of his time or attention to it. It is quite true that such work is important work but it is work that can be done by educational experts very much better than he can do it. If that is his conception of the aims of education it is far better for him to leave the

school to his headmaster and be guided entirely by his advice. But his school exists for a greater aim than that.

It would be out of place to discuss at any length the aim of education. Our conception of its aim must differ according to our view of the ultimate meaning of life itself, of what constitutes the real good of a human being. Is our ultimate aim the closest possible union with God, shown in a life of loving obedience to His commands? Is it the service of our fellow men? Is it the perfection of our own individual lives? Or is it our own happiness? According to our answer to these questions, is our conception of the aim of education. For our purposes here, we can take the words of a mediæval writer on education ; 'Man was created, not for food, clothing, and habitation, not for difficult, hidden and troublesome knowledge, but for the desire to know God more truly, for a participation in eternity, and in His divine nature.' The end of education is the development of full and effective human personality. Relation to God in Jesus Christ is the only way in which that development can be obtained. In that way alone can we conceive the satisfaction of human aspirations, the completion of human knowledge, and the sanctification of human life. True education has that as its ultimate aim, the leading of man into relationship with God. It is essentially religious. If that is the true aim of education ; if that is the final aim of the work in the parish school ; then surely it is worthy of the very best that a man can put into it. We need then to determine what is the best service the parish priest can render to the school.

Choice of staff.—In the first place, he is responsible for the educational efficiency of the school.

He should closely study the Educational Code. Efficiency can only be secured by very careful choice of a headmster or headmistress and teaching staff. The selection in most cases rests with the chaplain. His recommendations are accepted by the managing body. In our Church schools we need the very best staff that can be procured for the salaries that we can afford to pay. Teaching methods have changed entirely during the past few years.

Teachers who are being turned out now from the training schools are better fitted for their work than those of twenty or even ten years age. Church schools have been, and are still, too prone to look on the selection of teachers from the point of view of charity rather than efficiency. There are many teachers in our Church schools who are inefficient and out of date but who retain their posts because the chaplain thinks it a charity to employ them. It is not fair on the young entrusted to our charge. The parish priest should exercise the greatest care and thought in filling vacancies on the staff of his school. And he should remember that efficient teachers cannot be obtained unless an adequate salary is offered. The inefficiency of the staff of many Church schools is due to the inadequate salaries that are offered. In the selection of his staff and the fixing of a salary scale, the chaplain should seek the co-operation of the educational department. The Inspector of European Schools will very willingly give advice as to the suitability of candidates for any particular post and as to the scale of salary.

Equipment.—A school cannot be efficient unless it is efficiently staffed. In addition, it cannot be efficient unless it is efficiently equipped. In the matter of apparatus and equipment, the correspondent will be

guided by the headmaster who will keep him informed as to the needs of the school. On this point again the advice of the Inspector of European Schools should be sought, as, if he is satisfied that any apparatus or equipment is necessary, a Government grant can be obtained towards its purchase. The correspondent should do all in his power to obtain for his headmaster everything that he requires. There are few things more discouraging for the Head of a School than to feel that his efforts are handicapped through lack of necessary apparatus and equipment. The internal management of the school should of course be left entirely to the head teacher. The correspondent should show that he trusts his Head and should not interfere in matters of staff or school discipline unless his help and advice is directly asked.

Religious teaching.—The parish priest will hold himself directly responsible for religious teaching in the school. He should draw up a syllabus for the whole school and should take the higher classes himself. This is a very important part of his work. In our Church schools we have a wonderful opportunity for instructing our young in the faith which is dear to us. Religious teaching can only be given satisfactorily in denominational schools. Church of England teaching can only be given satisfactorily in Church of England schools. 'Undenominational' religious teaching, based on the Bible only, which is given in State schools at home, is in practice either not religious or not undenominational.

In India, the Church is in the fortunate position of having, in many cases, its own schools and the parish priest has a wonderful opportunity of instructing and building up his young people in the faith of the Church. It is to be remembered, however, that a

school is not made religious by having fixed periods of religious instruction in the school time-table. Such fixed periods are of the greatest importance. But a school can only be made a thoroughly effective agent of religious education on condition that its whole atmosphere is religious and that religion is the under-current of its life. True religion in a school can no more be confined to the first or last period in the school day than can the influence of vital religion in life be restricted to Sundays. A religious school is religious throughout. And it can only be so if its teachers are men and women to whom religion is a vital thing in their lives. In addition to educational efficiency, the chaplain, in selecting his staff, should regard it of the utmost importance that its members are men and women to whom religion is a very real thing and who are devout members of the Church of England.

Sources of income.—A school cannot pay an efficient staff, nor equip itself with the necessary furniture and apparatus, unless it has steady sources of income. It is the duty of the parish priest to do all that he can to see that this income is forthcoming. The main sources of income are from :—

(*a*) *Government Grants.*—The method of allotting grants varies in different provinces, and this source of income is beyond the control of the chaplain. The tendency at the present time is for Government grants to decrease rather than increase. Anglo-Indian and European schools are obtaining from Government all the aid that they can reasonably expect.

(*b*) *School Fees.*—The income from school fees will vary with the type of school and the class of children which it educates. In the future schools

must look for increased income from this source. There are many Church schools whose scale of fees is below what the parents can reasonably afford to pay. The parish priest should be very careful to see that his school is obtaining as much money as it can from this source. He is in a position to do this, as it is part of his work to know his people and the circumstances in which they are placed. It is wrong to educate for nothing the children of parents who can well afford to pay a small fee. If parents are made to pay, they place more importance on regularity of attendance on the part of their children, and on their progress in school. What can be had for nothing is only too frequently regarded as worth nothing.

(*c*) *Endowments.*—Some schools have an income from endowments. They are fortunate. The possession of such an income is an ideal to which all schools should aim. Every school should have an Endowment Fund, to which an addition, however small, should be made every year.

(*d*) *Subscriptions and Donations.*—When the income from Government grants, fees, and endowments has been reckoned up, it will still be found in most Church schools that there is a gap between the income and the expenditure. This gap must be made up by gifts from people who are interested in the school and its work. This work will fall to the parish priest. If he is really keen on his school, he will think it worth while to use every effort to get money for it. Some parish priests are accomplished beggars and can extract money from the hardest hearted. But for most this is difficult work. It is work that has to be done if the school is to function efficiently.

Contact with children.—Finally, something must be said on the contact of the parish priest with the children themselves. If he is a lover of children, he will welcome the opportunity afforded him in his parish school of getting into close personal relationship with the girls and boys of his parish. He will confine his teaching to religious instruction. He will not have time to take up any more teaching. But he will be constantly in and out of the school and will watch carefully that very important, very complex, and very intangible quality, which we call the 'tone' of a school. This is the general attitude adopted by the leading boys and girls towards questions of conduct. It affects their general behaviour in public places; it is the attitude of the majority towards a boy or girl who lies or is foul-mouthed or offends against the laws of morality. It is a very important thing and it is the factor which, more than all else, directs the conduct and moulds the character of the boys and girls in the school. The parish priest can do a great deal to influence the tone of his school by gathering together from time to time the bigger boys and girls and talking to them and trying to make them realize how much the school depends on them and how they are helping either to make or to mar the character of the smaller children in the school. He has to try to awaken in them a sense of responsibility to the school. It is a great help to have in the school a troop of Scouts and a company of Guides. The Scout and Guide movements do a great deal to inculcate a sense of responsibility. The difficulty generally is to find leaders for the Scouts and Guides. The material is there, but no one can be found to shape it. It is a great help to a parish

priest to become Scout Master of his school troop. The writer here speaks from experience as, for eighteen months, he was Scout Master of a large and very active troop. His position as Scout Master gave him an opportunity of getting into intimate touch with the leading boys of his school and of exerting a great influence on the general tone. Many parish priests have not the time for such work. It is then very important for them to find a suitable Scout Master, a man filled with a real love for boys, with a desire to serve and, above all, with the love of God.

Care of children after leaving school.—The parish priest will find that, when his boys and girls leave school, many of them will look to him to help them to find employment. It is becoming increasingly difficult now to find employment for the pupils passing out of our schools, more especially for those passing out of our middle schools. Every boy and girl should, if possible, study up to the ninth standard. There are many cases in which this is impossible on account of lack of intellect. Many will never get beyond the seventh standard, if they get as far as that. There are many who are prevented from lack of means from passing from the middle school, where the fees are very low, to a high school, where comparatively high fees are charged. The parish priest should do his best to enable all who show any promise to continue their education. In most high schools there are scholarships to enable the poorer class of children to obtain a high school education. It is part of the work of the parish priest to assist his children to obtain these scholarships. If he has a boy or girl in his school who shows promise and

cannot obtain a scholarship, he will not be misspending Church funds if he gives assistance from that source. Our Church schools need to have associated with them in their work something in the nature of the Care Committees which exist in connection with schools in England. These committees help their boys and girls to find suitable employment, and continue to keep in touch with them when they have entered on a career. If the parish priest can form such a committee in connection with his school, he will find it a tremendous benefit to his girls and boys and a great help to him in his work.

These are some of the ways in which a parish priest can serve in his school. Service of this kind will mean hard work and often much discouragement and anxiety, but it is service which is supremely worth while. It is service which will produce an abundant harvest, a harvest which will be gathered long after he who has sowed the seed has passed to other fields.

CHAPTER XIII

WOMEN'S WORK FOR THE CHURCH IN INDIA

THERE is very much that women may do to serve the Church in India, but I wish here to deal especially with the work in chaplaincies amongst English-speaking people.

Every chaplain must feel that more might be done than he has time to do, yet he may not realize that around him are numbers of potential fellow-workers only waiting to be enlisted. Some are so desirous of serving their fellows that nothing will prevent them from doing so wherever they may be. Even with no encouragement from the chaplain they will find something to do on their own account, often apart from the Church altogether. It is sad to realize how often helpers are lost to the Church because of the unwelcoming attitude of the chaplain.

Chaplains sometimes seem to think that they themselves must do everything that is done, whereas often their chief concern should be to put others in touch with work that they can do. They should not forget, while desirous themselves to help, to be content to let others help also. It is unfortunately the case that when a new chaplain comes to a place where a piece of useful work is being carried on, he sometimes leaves it coldly alone, feeling perhaps that it is not distinctively 'Church' work, or else he starts something of his own on the same lines. If, as has been well said, the Church is the whole of life in its Godward aspect, then nothing that concerns the betterment of any side of life can be alien

from the Church, or outside the sympathy and co-operation of the Church's minister.

Let him take for granted that there are women who are longing to be of use, anxious and ready to help, if only they knew how.

Sometimes the need is obvious; as for instance in a certain place where a new church was wanted and a number of ladies got together and, in various ways, succeeded in raising several thousand rupees for the purpose. Another instance may be given of a woman who was filled with a desire to help her poorer sisters. She organized a workshop where, by their needles, they were enable to earn enough to support themselves. In some places guilds of service have been formed, whose members band themselves together to be of use in many different directions.

Obviously it is not only the duty of the chaplain to foster such efforts but he will find that the work of such guilds will be of the utmost help to him in his parish. On going to a new place the chaplain would be well advised to recognize and foster all good work which he may find in operation in his parish. It means a great deal to the workers to feel that the chaplain is sympathetic, and prepared to keep in touch and co-operate with their efforts.

But it must be confessed that it is not always easy to be on the lookout for possible workers and be ready with suggestions as to how each can be of assistance. It is just here that the trained and experienced woman comes in, whether a deaconess or licensed lay worker. Such women have hitherto been so rare in India that the majority of chaplains hardly realize what it might mean to have one as a fellow-worker; yet they do exist and are to be found already in some places. If their value were realized

and it were made clear that their services were appreciated, there might be more of them. It is not yet known, as it should be, that deaconesses have received their commission to serve the Church with prayer and the laying on of the Bishops' hands. After adequate training they are set apart for their ministry as a life-long calling. There are others, also women of training and experience, who prefer to work with the Bishop's licence in other offices. Let us consider how such women might be made use of, and in what directions their value to India mainly lies.

Everyone deplores the lack of continuity from which most work in India suffers sadly, due to the frequent transfers of the chaplains. This cannot but have a bad effect on the various parochial organizations, which so often have either to carry on a spasmodic and unsatisfactory existence, or are given up altogether, no attempt being made to start what must inevitably come to an end again so soon. But the evil is greatly mitigated where regular workers are employed ; to take an instance, a deaconess worked for six months in one parish under four different clergy, yet Mothers' Union, Sunday School, Confirmation Classes, Poor Relief, continued their work without a break. To have someone more or less permanent amid the fluctuating life of a parish in India is a great boon. It is her work to know the women and children, to visit them in their homes in sickness and in health, and to make friends with them. A chaplain with a large number of outstations has not always the opportunity for the regular visiting required : besides there are women who will go to another women for sympathy and advice when they would hesitate to approach a man.

In a station where there are different classes and grades of society it will be found of great benefit to have someone who can be a link between the various sets. A woman who can be friends with all, and even take some share in the social life of the station, may be the means of drawing many to be interested and take part in the life and work of the Church, who might otherwise feel they are not needed.

If Church life is vigorous, there will be a desire on the part of many to be of use, to serve if they may. It is said as a reproach to the Church of England that she is backward in using the services of the laity, but this need not be if there is some one at hand ready to direct any budding desire, always on the lookout for those who might be willing to be of use. There is work to be done among the children and young people, caring for their health in Infant Welfare Centres and School Clinics, organizing Play Centres, running Boy Scouts and Girl Guides, holding Study Circles, helping to find employment for those who are ready to start in life. Others can be encouraged to visit and cheer the blind and the sick, or perhaps to take an interest in one needy family. There are often people who would be glad to do such things, but who do not quite know how to set about it. A frequent cause of the failure of the Church to utilize the services of lay people, whether men or women, is the narrow interpretation too often given (and sometimes even by the clergy) to 'Church work'. The programme of work set before Himself by Our Lord in St. Luke iv. 18, 19 ought to be sufficient to make us realize that all such helpful service is part of the work of the Church.

It is perhaps hardly necessary to point out the

enormous benefit it is to a parish to have a trained woman in charge of the Sunday School. Those days, it is hoped, are past when it was considered that any one could run a Sunday School. This needs far more time and attention than most chaplains are able to give to it, and there never was a time when efficient Sunday Schools were more needed. Religious teaching has largely vanished from the home ; the Day School can hardly supply the lack : and unless the Sunday School can be made efficient and interesting, unless the teaching is given by proper educational methods, there does not appear to be any plan which can be adopted to prevent our children growing up absolutely ignorant of their religion.

A graded school with small classes means a number of teachers. There should be no difficulty in getting Bible Class members and elder Sunday School scholars to volunteer for this work. Of course it implies a weekly Training Class but, with the help and guidance there gained, these young people can, in a wonderfully short time, be turned into keen and excellent teachers. What better way can there be of getting hold of these lads and girls and of making them feel that they have a real share in the life of the Church?

Then for the older women there is the Women's Fellowship, or the Mothers' Union, with intimate talks and discussions about home life and its problems. And in every parish where there is much poverty there is the question of poor relief, which, in order to be effective, means personal knowledge of each case, enormous patience, and all the wisdom which can be brought to bear on the subject.

And now we come to the crux of the matter. If

there should be a chaplain who feels he would give a good deal to have a woman, such as is described above, working in his parish, he must remember to treat her as a fellow-worker and an equal. It may seem waste of time to have to convene staff meetings, or relief committees, to have to sit and listen to other people's views instead of giving a quick decision and going off to some other job. Yet it is worth while for everybody's sake. The clergyman is relieved of an intolerable burden : the woman is given a sphere which she can fill : and it is hardly to be expected that the right sort of woman will come forward in any numbers unless she is given scope for her powers, unless she is made to feel she is needed, that her services will be welcome. For example, as a matter of course she should be invited to serve on all parochial meetings and committees.

The parish priest is, of course, the spiritual father of his people, and, if he is a truly spiritual man, will find that his relationship is understood and appreciated. While he can never delegate the responsibility of instructing and guiding the souls committed to his charge to any other person, he will find a wise and sympathetic woman a valuable auxiliary especially in the preparation of girls for confirmation.

The question of finance hardly arises in this connection. The Diocese or the Society which sends out the deaconesses will have their own arrangements. But it is worth the while of the parish to devote a good proportion of its income to secure the services of a deaconess : and it is hoped that with an increasing demand will come an increasing supply of women of the right sort, not only from England but also from India, who will train for this work and give their lives to the service of the Church.

CHAPTER XIV

CONFIRMATION AND AFTER

BEFORE we attempt to prepare candidates for Confirmation it would be well perhaps to be clear in our own minds as to what Confirmation really is. In the New Testament the Laying on of Hands appears in close connection with Baptism and may indeed be said to be actually part of that rite. The symbolism of the initiatory rites of Christianity is of course Eastern and is fairly obvious. The soul is first washed, then anointed and, after that, is considered duly prepared to share in the family meal. That this anointing should immediately follow the washing is what we should expect and what we actually find normally in the early stages of Christianity, where adults are the usual candidates. Lustration will therefore represent rather the negative side ; while the unction is the positive. In other words the soul has to lose its defilement and gain power. It loses its defilement in and through the power of the Cross and all the Cross stands for. 'We are buried with Him in Baptism.' It gains power in and through the Holy Spirit of God. 'Ye have an unction, etc.' It is important that all should realize the close connection between baptism and confirmation because only in that way are we able to explain the position that the Bishop occupies. It is a real difficulty to an intelligent child that baptism, which is generally necessary to salvation, and one of the greater Sacraments, should be conducted by a Priest, while confirmation is reserved for the

Bishop. Theoretically of course no new member can be admitted into the fold without the knowledge and consent of the Chief Shepherd. Every baptism is in fact the Bishop's affair and since confirmation is the completion of the baptismal rite we can see the reasonableness of the position the Bishop takes. He is not a 'Medicine Man' dispensing magic but rather the responsible Officer in the Church of God who alone has the right to decide that such a one shall be confirmed in the faith by the power of the Holy Ghost. The Church of England therefore is logical in demanding that her members shall have received the recognition of their Chief Pastor, and their baptism be completed by him, before they approach the Table of the Lord.

But confirmation is more than this. If we use the term Sacrament in its wider and more general meaning we shall appreciate, and teach others to appreciate, its sacramental character. This is important in India where it would be very unwise to allow it to be thought that confirmation was merely an old piece of ceremonial confined to the Anglican and Roman Churches. It is also very necessary that the renewal of the baptismal vows shall not usurp the place which rightly belongs to the confirmation itself. In the Revised Prayer Book, 1927, this has been guarded against and *after* the renewal of vows we find the rubric 'Then shall the Bishop *begin* the confirmation, etc.,' which makes it clear as to what is intended. In confirmation then we seek and obtain, by faith, the power and influence of the Holy Spirit of God to enable us to live the new life in Christ which by our baptism we have pledged ourselves to adopt. If however we believe that God has given to us His own Holy Spirit it is obvious

that the Divine Gift is given to be used. It is given not as a reward for services rendered, still less as a mark of superior position. The gift of the Holy Spirit is an opportunity for a fuller and richer life in the Service of God, it is the opportunity for realizing in a fuller and truer measure what membership in the Family of God means. We ought to expect that where the Holy Spirit has been given there will be found a less selfish and self-regarding attitude towards religion generally. The candidate for confirmation will be taught that it is no mere passive acceptance that is required but rather an active co-operation with God who comes to meet us more than half way. The social aspect of the Spirit's work needs more emphasis perhaps than is usual. For it is as a member of a family that we receive the Holy Spirit. 'Ye are no more strangers and foreigners but fellow-citizens with the Saints and of the Household of God' is the relationship as portrayed in Holy Scripture. If such a relationship means anything to us we shall want others who are outside to share our good fortune. Religion will not mean for us the saving of our own individual soul but rather a realization that others must be brought into the state of freedom with us, and have the same opportunity for development that we happily possess. Religion is too often thought of as a means of escape from *danger*. This may lead to selfishness, whereas, if we are taught to think of religion as an escape from *slavery* into the area of freedom, it will be more true to the teaching of Christ. All this is implied in confirmation for 'Where the Spirit of the Lord is *there* is liberty'.

Then again it must be made clear that the word 'Spirit' denotes 'value' and 'energy'. This is

according to the use of every-day life. A spirited horse is not a clothes-horse. It is a horse that does something. Petrol is a spirit which is only too familiar as a source of energy. We must never allow the false idea to grow up in our minds that the 'Holy' Spirit is something vague, impersonal, and dreamlike, when the Bible reveals Him as the Personal Power and Will of Almighty God. The account of Pentecost in the second chapter of the Acts of the Apostles does not suggest a faint and dreamlike personality at work. There is a real danger of letting the ideas of weakness and facile good nature colour the image of God which our minds form and so blur the likeness which Truth and Faith would endeavour to set forth. Idolatry is not confined to any one period, race, or religion. It arises from the dislike of the effort which must always be made in order to catch even a glimpse of the Divine Presence. 'The pure in heart shall see God' but this entails painful and unceasing effort. It is so much easier to say 'Let us make God in our own image'.

Having then some clear understanding of the position and value of confirmation generally we may go on to consider some of the details connected with it in our ministerial life, more especially those dealing with the preparation of individuals desiring to be confirmed.

The Sacrament of Confirmation is usually administered between the ages of fourteen and sixteen but it remains a matter of grave doubt with some of our most experienced clergy whether this custom is a wise one. To endeavour to lay the foundations of the moral and spiritual life and to make special efforts for the future guidance of the individual, at a time

when the physical organism is in a state of instability and flux, when the new life-forces are beginning to make themselves felt, is perhaps one of the reasons why confirmation is so often ephemeral in its effects. The Book of Common Prayer directs that the child shall 'be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.' This would suggest a much earlier age for confirmation than is usual to-day in India. It suggests that so soon as the child has the faculty of making a real moral choice, is capable of prayer and can appreciate the ordinary sense of divine worship, he may be supposed capable of receiving the Holy Communion and of using, so far as he can, all the ordinances of his religion.

The clergyman in India will for the most part be dealing with Indians and Anglo-Indians where preparation for confirmation is concerned. Except in rare individual cases, and in the case of schools in the hills, he will seldom have a candidate to prepare for confirmation who has been born and bred in Northern Europe. Furthermore, most of his candidates will be drawn from the poorer class of Indian and Anglo-Indian families. The writer has reason to believe that outside the missionary community there will be found very few clergy who actually know the conditions of life as it is lived by those of the less educated classes. The average parish priest may (when it is put to him) agree that children of these homes mature rapidly and are some three or four years older in effect than the English child of the same age, but will often,

however, be entirely ignorant of the *extent* of the knowledge of the world that these children possess. It must be remembered that among the class alluded to it is not at all an uncommon thing for a very young boy (and sometimes, though rarer, a girl) to leave his home without notice, make extended tours by railway or road, put up with relatives or casual acquaintances for a considerable period, and then return home again without causing comment or being asked many questions. The account of Our Blessed Lord in the gospels and the subsequent finding of Him in the Temple after three days will come to mind. The parish priest must realize that good boys do this kind of thing; but such liberty, even where it leads to no particular harm, makes the Anglo-Indian or Indian child much more acquainted with the 'facts of life', as they are euphemistically called, than the European child of similar age. For these reasons it would seem advisable not to defer confirmation in India later than we can help. Habits of prayer and the habitual use of the Sacraments *before* the age of puberty would seem to the writer to be one of the greatest helps and safeguards that we can possibly imagine for those who are to face that period of unsettlement. Possibly we are all inclined to over-estimate the part that the intellectual faculties play in the sphere of religion. There is nothing in the teaching of our Blessed Lord that an ordinary child of about ten years of age cannot assimilate and appreciate. Furthermore the Sacraments are so profoundly simple that possibly it is only a child who really understands them as God means them to be understood. If members of the Church of England learned the use of Holy Communion at as early an

age as they do the Lord's Prayer it is arguable that we should be saved from that spirit of controversy about the Sacraments which now forms so painful a feature of our religious life. The clergyman in India will therefore be well advised if he realizes that very young children are capable of much greater spiritual activity than is generally conceded.

In preparing them for confirmation at any rate, he cannot begin too soon. At any moment the family may be transferred to another station and the opportunity for religious instruction lost for months or even years. A few scattered lessons on the simple truths of religion given *now* may be all that the poor child will have to rely on until a favourable opportunity arrives for confirmation and first communion. It is all the more vital that the facts he is provided with should be simple and true. In the majority of small stations it will be found best to base all the teachings on the view that should the Bishop announce his arrival suddenly there would be a certain number of individuals sufficiently instructed to be presented to him for confirmation. It must be borne in mind that in India the Bishop's tours are liable to interruption by weather or other circumstances and that nothing like the regular confirmations announced months ahead, as in England, can be expected. Another matter which the parish priest will do well to consider is that in India many children are receiving their education in Roman Catholic or Nonconformist schools and unless he makes special efforts to get into touch with them they may be brought up entirely uninfluenced by the teaching of their own Church. It is sometimes possible to make arrangements for the instruction in their own faith of such children if tact and courtesy be shown as well as

a certain amount of firmness. The parents of such children should always be urged to insist on the desirability of such arrangements. This leads one on to the consideration generally of our duty as ministers of the Church of England to enable the youth in our charge to appreciate the peculiar position of Anglicanism as a whole. In India no predominant Christian body is very evident yet the child will be familiar with Roman Catholicism on the one hand and Nonconformity in its varying forms on the other. We shall be shirking our duty if we do not attempt to show our children, especially in preparing them for confirmation, how Anglicanism combines all that we consider to be true in both these systems. In India it is specially desirable that our children should know what Anglicanism stands for, and the reasonableness of its position. That its object is not to condemn other religious outlooks, but rather to embrace them on a Scriptural basis, is an idea by no means beyond the capacity of children, nor do they fail to appreciate it when placed before them. It will often be found that children educated in Roman Catholic institutions, where they are not influenced sympathetically in favour of that faith, leave their school with an inveterate prejudice against everything that they have been taught to connect with the work 'catholic'. As extreme instances of this, which have come to the writer's notice, he may mention that kneeling in Church, any kind of preparation for receiving Holy Communion and private morning prayers have all been denounced as 'Roman Catholic'. Parents should be warned that by sending their children to Roman Catholic schools they run the risk of their children receiving wrong ideas and in sending them to Nonconformist

schools of receiving few very definite ideas about their religious life in the Church of England.

As a part of the preparation for confirmation it is well for the clergyman to point out the undesirability of contracting a marriage with one of a different faith. Though this could not be done in England, it may be done with propriety in India, where the young of both sexes have not yet learned to consider the mention of marriage as a subject for mirth or derision. This naturally leads on to the question of sex. Now in India it must be remembered that the stale dregs of phallic worship still linger on. However austere such worship may have been in an earlier period, to-day in India its decaying corpse cannot be healthy, and we must take into account that words and symbols of a phallic nature are easily recognized by the young of both sexes in this country. This fact must have due weight with those who have the spiritual care of youth. We shall also have to take into account the influence that the servant class, in almost all grades of society, have upon the young with whom they come into contact. It is not that Indian servants are inherently vicious or depraved, but it must not be forgotten that they usually come from a low stratum of society and treat sexual matters with less reticence in the presence of the young than is usual among Europeans. We shall usually find that Anglo-Indians are anxious to rise socially; are ambitious where social life is concerned. Their expenditure on clothes is often a pathetic expression of their desire to rise above the sordidness of their environment. It is here that they may best be approached. The young among the domiciled community will readily absorb the suggestion that coarseness and impurity are degrading,

ugly, and fatal to the attainment of a higher social status. In preparing girls for confirmation it will be found extremely valuable to enlist the help of some wise, motherly Churchwoman who may be asked to give them some words of help and advice. Even in the smallest station some such helper may usually be found and, if she be devout and educated, her influence may be of extraordinary value. If any of the girls contemplates making her confession before confirmation the instructress will help the penitent by suggesting modest and refined terms when telling out her sins. It is indeed impossible to exaggerate the usefulness of such a helper if she be a deeply religious woman.

With regard to the general aspect of confession it is happily now ceasing to be looked upon as the peculiarity of a particular party in the Church of England. Among Indians and Anglo-Indians there is scarcely any inherent prejudice to be reckoned with. That any one who is definitely turning to God should confess his faults in detail and receive the comforting authoritative assurance that God has forgiven him does not usually surprise or shock the Indian or Anglo-Indian Christian. The moral advantages of such confession are mainly these :—

I. In India, where public opinion is weak and timid, it is very valuable that the individual be brought to recognize that his sins and failures are often hurts to the social body. The Indian and Anglo-Indian realize sin as an outrage upon God but not always so clearly as an outrage upon mankind. By confessing to a human being at the same time that we confess to God we are enabled to make clear this dual aspect of sin.

II. If the candidate for confirmation shows

his or her desire for confession at this time it is well to remember that in the event of grave falling away in later life there remains always this knowledge of an appointed means for recovering one's place in the Spiritual Body.

If preparing a candidate for confirmation means for us priests (as it ought to mean) preparing a soul for all that may befall it in the years to come; to give it such spiritual armour and provision that it may never be utterly defenceless when smitten and wounded in the spiritual combat; then we may, I think, be fairly certain that, if we have taught our children to use confession in the manner that Holy Scripture and the Church of England direct, we have provided them with something of real and tried value. They will have learned that the priest is not so much the official guardian of morals as the one sent from God to help them disentangle themselves. In India the Anglican clergyman is not so securely fixed in the hearts and affections of his people that he can safely afford to neglect that obvious and pastoral relationship which is perhaps his real and only value to the community. That we are almost ashamed of this relationship with our people in India is to be deduced from the popular use of the word padre instead of its honest English equivalent. In India to-day St. Paul might repeat with terrible truth 'for though ye have many instructors in Christ yet have ye not many *fathers*.'

In preparing candidates for confirmation we shall therefore bear constantly in mind that as pastors nothing is too trivial which affects the spiritual life of those who have been committed to our care. In preparing our candidates for their first Communion nothing must be taken for granted and, whereas in

England we might feel reasonably certain that many things might safely be omitted, it is always to be remembered that in India there is not the same Christian tradition and environment to make such omissions safe. Those who are preparing to make their first Communion must be definitely instructed that the Bread of Life should be received in the right hand extended supported by the left in the traditional manner. This is important in a country where it is considered more than a mere breach of etiquette to convey food to the mouth with the left hand. The manipulation of the chalice will also be explained. The use of food and tobacco before approaching the Table of the Lord will be among those 'things which are not convenient'. The use of gloves or handkerchief also. The pastor will remember that the young of both sexes is very sensitive to public criticism and a young communicant is often 'put off' if he or she feels that ignorance of established customs has been publicly exhibited. Kneeling upright instead of crouching over the rails (often from mistaken motives of reverence), and hurrying out of Church directly the priest leaves the altar, are matters worthy of notice. It will be well also where communicants' manuals are given, to err on the side of simplicity. Many of the manuals in use, excellent in their way when used in a parish in England, are altogether too complicated for the simpler worship of the average Indian station.

With regard to the spiritual care of our youth after their confirmation there is very little to be said which may be called peculiar to Indian parishes. When we have learned to bear constantly in mind the scattered and shifting nature of the population with which we have to deal, and the fact that there is little in the

way of tradition and 'atmosphere' to aid us, we shall perhaps be in the best position to supply that kind of pastoral care which is needed. To let no one leave our charge without giving them a letter of recommendation to their future pastor is a practical and Christian method of caring for the young. Many are lost to the Church when going to a fresh station because they are too shy or too lazy to get into touch with their new chaplain. The various organizations such as Toc H, Students' Camps, Boy Scouts, and Girl Guides may be used where available for the particular classes they cater for. It must be admitted however that, except in the larger centres, organizations lead but a languid and insecure existence and the Anglo-Indian especially does not take kindly to them. It will often be found useful to have a regular rota of altar servers. This gives the parish priest an opportunity for keeping in touch with the young men who are communicants and helps them to settle down to habits of regular communion and devotion. Much more might be done, than is done at present, in the ways of holding Retreats or Quiet Days for children and young men and women. The writer can speak from personal experience and feels sure that the clergy generally, both Indian and European, would find themselves fully repaid for the trouble entailed. In schools and orphanages a day's retreat with three or four addresses and simple and unconventional devotions, hymns, etc., is attractive from its very novelty and because it breaks in upon the regular school routine. The retreatants should be encouraged to take notes and it should be plainly understood that nothing of sloppy and sentimental character or vague 'goody goody' form the basis of the instructions. The application of Our Lord's

teaching in the Gospels to the peculiar difficulties or circumstances of adolescents would be the kind of matter most appreciated. In some of the Railway Centres (where an occasional dance is the only excitement through months of monotony) the parson who takes his courage in both hands and spreads his net in the shape of a retreat will be very surprised at some of the fish who find their way into it. A Novena of Prayer, with Holy Communion each day, using the Collect, Epistle and Gospel for Tuesday in Whitsun Week has, to the writer's knowledge, resulted in a regular congregation of close on thirty in an ordinary small up-country station. Perhaps where the English priest fails is exactly where the Englishman fails generally, when he fails at all, in this country. Both set out with a decided mental bias as to what the people in this country *ought* to like. There are many excellent methods and aims in parishes in England but it is often forgotten that they are excellent only because they meet the case. People who live in a tropical climate, whatever their colour or nationality, will never act and think on the same lines as those living in North Europe. They will want different things, different words, different aims ; and the parson of an Indian station, because he is the servant of God's children, must bear this in mind *before* confirmation and *after*.

CHAPTER XV

THE CHAPLAIN AND MISSIONARY WORK

The original Missionaries of the Church of England were Chaplains of the Hon'ble East India Company. In South India many of the names famous as founders of Missionary congregations are those of chaplains. In North India Henry Martin, whose life has been an inspiration to countless missionaries, was a chaplain. There is therefore nothing incompatible between the work of a chaplain and that of a missionary. The declaration of neutrality in religious matters has, however, proved a real stumbling block in the minds of some chaplains on the establishment. They are, in a very real sense, servants of the Government : and the Government is pledged to religious neutrality. Many good men among the lay Government servants, as well as among the chaplains, have not felt that neutrality can absolve them from witnessing publicly to their faith in our Lord Jesus Christ, and interpret the declaration to mean that they must never use their *official position* or authority to persuade people to become Christians. And a little reflection will probably convince most people that that is all that the declaration can legitimately mean. No declaration made by a Government, or even by a sovereign, can shut the mouths of Christians who are called by our Lord to be witnesses. To use worldly influence to make Christians is as foolish as it is wicked. Every material inducement which is held out to an 'enquirer' makes him just so much a worse Christian

as he responds to it. The Church in Europe never really recovered from the influx of unconverted worldlings which began in the reign of Constantine and all the internal feuds and schisms may be dated from that time. To adopt any such course in India is to neglect the plain warnings of history and to sow the seeds of trouble which will infallibly bear bitter fruit in the future.

No scruples about his position in connection with Government therefore need trouble any Government chaplain in India. There are, of course, many things to be considered in relation to the effective carrying on of his own work. Every clergyman, whether a Government or a Diocesan chaplain, has a first duty to his own parish : and if he feels called upon to be first a missionary, to the neglect of the work which he has undertaken, his duty is obviously to join a missionary society and get commissioned for the work he desires. But in the course of his ordinary work he will get many opportunities which it is his duty to take, and which it is wrong to neglect. In many an outstation now-a-days there are Indian Christians, perhaps in the service of Government, perhaps humble people who are working as servants or coolies, and there may be no resident Indian clergyman or missionary available. The chaplain must by no means neglect them. If their number is large, and they have no teacher or catechist, it may be well to provide an Indian catechist who can minister to them, or the chaplain might try to arrange for the nearest Indian clergyman to visit periodically and hold services for them in their own language. To secure this money is often needed and if the chaplain appeals to his own congregation to make a regular subscription to pay a catechist or

to defray the travelling expenses of an Indian clergyman, he will seldom appeal in vain. It is possible however that there may be no definite missionary enterprise of the Church of England carried on in his parish, but there is always some central society with which the chaplain can get into touch and some missionary who will be very glad to supply the necessary information to enable him to arouse the interest of his people in the spread of Christianity in India.

A chief difficulty in the chaplain's way is the language. Few chaplains at the present day know any vernacular of India. In spite of difficulties every clergyman should learn enough to read a service in the vernacular. This is by no means a difficult task: and there are at least two reasons why it is essential. The first is that, in the ordinary course of his work, he is crippled if he cannot communicate intelligibly with people who come to him and he misses a great opportunity if on occasion he cannot baptize a child, or administer Communion to a sick person or conduct a funeral in the language understood by the people. The second reason holds good more in South India than in North. There are not infrequent occasions when, for one cause or another, a chaplain is unable to take a Celebration or one of his regular services. It often happens in South India that he appeals to his Indian brother clergyman to step into the breach. But when a similar occasion arises in the Indian congregation the chaplain, if he does not know a vernacular, can do nothing. Is it fair that he should add to his brother's work but not fit himself to reciprocate the aid? All but a very few Indian clergymen can read a service in English. None but a very few English

clergymen (except missionaries) can read a service in a vernacular. That is a state of things which ought to be remedied. The Roman Church has solved the language problem by using a common language understood by few of the people. The English Church has solved it by providing services in a hundred or more vernaculars. It is not too much to ask that clergymen should at least learn enough of the local vernacular to read a service in their own district. In India there are a great number of vernaculars and, except in one or two cases where the Roman script can be used, the actual reading is the chief difficulty. But it is not insuperable and it is surprising how one vernacular helps another both in character and in vocabulary. A man who can read (say) the Nagri character (Hindi) can read with little trouble Mahratti, Gujarati, Panjabi (Gurumukhi) and Bengali. A man who understands something of Tamil can follow not unintelligently a service in Malayali, Kanarese or Telugu. It is worth an effort for many reasons.

If the Church in India is to fulfil the Apostolic ideal, which it has set before it, it must take care that the cleavage caused by language, race and organization is as far as possible obliterated. The tendency of the present day is to divide India into communities. We live in an orgy of fear. Every minority, nay every majority, is striving to the utmost to secure its own position. There are echoes of the struggle even in the Church. To admit these things into the Church is to abandon once for all the Catholic and Apostolic ideal, to abandon the unifying mission of the Church, to deny the One Christ. And every clergyman should not only try to do nothing to

accentuate differences, he should endeavour positively to remove them.

To this end the following hints should be considered :—

First, acquaint yourself with the work and progress of the Mission Churches. A layman, hearing for the first time of an Indian Diocese which paid by its yearly subscriptions the salaries of ninety clergy and, in addition, built many churches and helped numerous elementary schools, exclaimed : 'Why are we not told these things?' The ignorance of the real progress which is being made is extraordinary. It is not confined to the laity. Let the clergy know what is going on all around them.

Secondly, the priesthood is, or should be, one body, a brotherhood. Friendship, discussion of difficulties, mutual consideration of different experiences and different points of view is essential. No patronage of the Indian congregations and of the Indian clergy is possible if there is this real spirit of brotherhood, if we always remember that we are all priests in the one Church. Let this be the background of all our thinking and of all our dealings.

Thirdly, there are special ways in which a chaplain can help the Indian congregations and the mission work in his district. The presence of the chaplain on a local School Committee or on a District Council is often welcomed. A little care is needed here because, after a long period of domination by 'Superintending Missionaries', District Councils and such bodies are a little jealous of their newly acquired autonomy : but if the chaplain takes a real interest in the local affairs, and shows that he is only there to help, not to rule, he will not infrequently find himself invited to take a seat on the local School

Committee or some similar body ; and that his presence there is greatly appreciated, so long as he is content to be a friendly adviser and helper. A little help also with the funds of a small Indian pastorate often makes the difference between efficiency and non-efficiency. The term self-support has been terribly misused in connection with missions. The absence of 'self-support' has been turned into a reproach by many who have never contributed a half penny to the support of their own clergy and who raise a great ado, if it is suggested that they ought to pay their own clergy. To help to support an Indian clergyman when one has a chaplain provided free of cost (or receives large grants for the purpose), is not hurtful to any parish : but, as in all cases of combined effort, we are responsible for seeing that our help is real help of those who are, according to their means, doing their share also : and here the chaplain, if he has taken his share in knowing about the work and its real difficulties, can give much needed aid. He can find out where help is most required and direct the gifts into that channel : he can prevent the wasteful and indiscriminate charity which results from ignorance and sentiment : above all he can build up a real partnership in Church life. Again at the various parochial and mission functions the presence of the chaplain is greatly appreciated. Lectures to non-Christians are often given in English and the chaplain can take his turn here. And in all these little ways he can build up the feeling of brotherhood and union which is the essence of the Christian Church. And there will be contingent advantages to his work. We will mention one. In every community, which is not well to do, whether it be English or Indian, there are always a

certain number of people 'on the make'. They come to a clergyman and ingratiate themselves with him to secure monetary aid or his assistance in getting jobs. If the chaplain's contact with the Indian congregation is slight, he will always be the prey of such people. There are still non-Christians who imagine that the community is so keen on securing converts that they will make large loans to possible converts : and as in the early Church there were people who earned the soubriquet of 'Christ pedlars' so there are people now who think that the mere fact of their having been baptized gives them a claim for all sorts of help. If the chaplain's only contact with the local Indian community is of this kind, he gets a wholly wrong impression of them all. He does not care to find out the numbers of exemplary hard working members who ask for nothing. He may even brand the whole congregation as parasites. And so he loses his chance of building up the Church of Christ in India. He does not know, and he does not care for, the real problems, the real self-sacrifice, the real efforts which are being made by devoted men in his own district. And he fails in his responsibility as an ambassador of Indian Christianity to his own people. But let him mix with the Indian congregations, take his share in advising and helping, perhaps also in learning how to solve problems and his work becomes doubly interesting and will contribute something permanent to the Church in India. Fellowship in the Gospel is not confined to race or language. It is a fatal error to ignore the Indian Christian community or to hold aloof from it.

CHAPTER XVI

BUSINESS

Foreword

In India a chaplain has many business responsibilities which do not fall to the lot of the clergy at home. The constant transfers of members of his congregation, and the fact that most of them are employed on work which occupies most of their time, make it necessary for the chaplain to undertake business which, in England, is usually done by laymen. If, then, a chaplain is to be efficient, he needs to make up his mind to be systematic and methodical in his office work. This, in the end, will save much time and much vexation to himself and others. He will find that the layman is appreciative of a chaplain who knows what ought to be done and how to do it.

Church Accounts

It is most important that these should be kept accurately. The layman usually relies absolutely upon the good faith of the clergy in the administration of Church funds, and that trust should be met by scrupulous care. The accounts should be balanced every month and a statement made as to where the money is, e.g., cash balance, bank balance, outstanding cheques, fixed deposits, etc. Church money should never on any account be mixed up with private money.

In drawing up the annual statement of accounts

the chaplain will be greatly helped if he has classified his monthly receipts and expenditure under various heads in a ledger, e.g., Church expenses, Organ and Choir Fund, Diocesan Funds, etc. Some Church authorities recommend that all money should be banked at once and all payments made by cheque. If this is not possible a small imprest account should be kept for trifling sums, and the balance of such imprest shown as cash in hand at the end of the month. Accounts should be audited at least quarterly and the chaplain should have vouchers to cover all his payments. The audited accounts should be submitted regularly to the Parochial Council or Lay Trustees, and a copy of the annual balance sheet should be sent to the Bishop and Archdeacon.

Large balances should not be kept in current account but be placed in fixed deposits or otherwise invested. At the close of the financial year the audited accounts should be printed and circulated. At the beginning of the year the chaplain should draw up a budget estimating his probable receipts and expenditure during the coming year. His figures should include estimates not only for Church expenses but also all that is required for extra-parochial funds, e.g., Diocesan Assessment, etc. He will then have to decide how the money is to be collected. In few cases will the church collections suffice for all the needs. He should, after submitting his budget to the Parochial Council, distribute it among the members of his congregation, and ask them either to contribute a lump sum towards the required amount or to pay a weekly or monthly contribution. Various methods of collection are used ; some parishes prefer the envelope system, others a monthly collecting book, and many

people like to direct their bank to pay a monthly sum to the Church account. When the annual budget and statement are distributed a perforated slip should be attached on which contributors can state which method they prefer.

Cemetery Accounts

The same procedure should be used in the keeping of these accounts. It should be remembered that, in all Government cemeteries, certain fees are compulsory and have to be paid through the chaplain into the treasury. The information about these fees is to be found in the Ecclesiastical Rules which are contained in the *Chaplains' Handbook,* pp. 148, 149. There is an extra height fee of Rs. 16 for all monuments over three feet.

In Government cemeteries all monument and grave fees should be collected monthly, and no monument may be erected until all such fees are paid into the Treasury and the Endowment Fees (see *Handbook*) have been paid to the Executive Engineer. The Archdeacon of the Diocese will give information about the necessary forms. Further information about cemeteries will be found under 'The maintenance of Cemeteries', a later section of this chapter.

Trust Funds

In many parishes Trust Funds will be found to exist. It should be remembered that these funds must be invested in special securities and that the income must only be spent in accordance with the directions of the Trust. The manager of the local bank will tell the chaplain what these Trust

securities are. Chaplains are advised to keep a security book showing the Trust, its purpose, how the monies are invested, and when the interest is due. This book should also contain a list of all the important documents in the way of Deeds, etc., belonging to the Church, and also a note as to where they are kept, either in the bank, safe, etc.

While writing on this point it is perhaps advisable to remind chaplains that when money has been collected for any special purpose it should not be diverted to any other cause without the sanction of the Parochial Council : for example, if money has been collected to buy a new organ and it has been on fixed deposit for a few years, a chaplain should not, on finding the available funds for ordinary Church expenses or Diocesan Assessment running short, absorb the Organ Fund into general expenses.

Schools

In many parishes the chaplain will find himself Honorary Secretary and Treasurer of a school. The general duties of the Honorary Secretary have been stated in another chapter, hence reference is made only to the financial responsibilities. The Secretary should go through the school statement of monthly expenditure and compare it with the school budget, and bring to the notice of the Managers and Principal of the school any large divergence, in the way either of expenditure or receipts, from the original estimates. It will be found useful if, from time to time, the chaplain checks the average expenditure per child during the last three years under various heads, such as boarding and tuition. This will enable him to see whether there has been

any undue increase under any head of the budget, and to make enquiries as to the reasons. The chaplain should be conversant with the Educational Code of the Province. He should also watch that the Provident Fund money of the school staff is never mixed with the ordinary school funds. The Provident Fund money should always be invested separately for the beneficiaries of the fund.

Institutes

Institute accounts need to be carefully watched if debt is to be avoided. Chaplains are strongly advised not to attempt the catering themselves but to give it out to a contractor and to see that he pays monthly.

A stock book of the property should be kept. The chaplain should exercise close supervision of the contractor's arrangements.

Maintenance of Churches and Cemeteries

All ill-kept church or cemetery produces a bad impression of a chaplain's work. Both should be inspected regularly, with the full staff in attendance.

1. *Inventory of Furniture.*—A correct inventory of church and cemetery furniture should be maintained, and checked from time to time.

2. *Registers.*—Registers of Baptisms, Marriages and Burials should be kept up to date, and quarterly returns sent to the Registrar, and a note to the effect that this has been done should be entered in each register.

3. *Lych Gate Register.*—In large cemeteries all burials should be entered in a Lych Gate Register

kept at the cemetery, and those entries concerning members of the Church of England should be copied afterwards into the Church Burial Register.

4. *Register of Graves and Grave Plan.*—There should be a register of graves and a plan of the cemetery. The register will show the name of the person buried, the number of the grave and the number of the plot, and, in the case of Government cemeteries, whether the monument is endowed. To this register there should be an alphabetical index.

The Executive Engineer is responsible for the upkeep of endowed tombs and should keep a list of them, and this list should be verified annually by the Chaplain. The Engineer is also responsible for keeping the plan up to date.

According to Government rules, the Chaplain and the Engineer should make an annual joint inspection of the Government cemetery. There is a special form for this report, and one copy should be kept by the Engineer, another by the Chaplain, and the third sent to the Archdeacon.

5. *Erection and Endowments of Monuments in Government Cemeteries.*—It should be noted that the following procedure should be followed before a monument is made by the sculptor :—

(1) *Application.*—(*a*) Details on pages 1 and 2 of Form A must be filled in, as far as possible, by the applicant and the sculptor, and must be signed by them. Forms insufficiently filled in should be returned to the applicant.

(*b*) The design and proposed foundation of the monument must be drawn to scale by the sculptor. In the case of a masonry grave a dimensioned sketch of the coffin space and superincumbent brickwork must be supplied.

(*c*) The proposed design and inscription must be approved by the Minister of the denomination to which the deceased belonged.

(*d*) All monuments must be endowed except :—

(i) Those consisting only of a plain cross, head-stone or slab over a masonry foundation three feet by two feet, and not exceeding three feet in height from the ground level.

(ii) Those erected to their deceased comrades by British regular soldiers or non-commissioned officers, or those erected by the same to the memory of their wives or children or erected by their widows or children to the memory of British soldiers or N.C.Os., provided that the monuments are simple crosses, head-stones, or slabs.

(2) *Approval.*—Form 'A', the design and the inscription, should then be returned to the chaplain in charge of the cemetery, who will forward the file to the Engineer and Archdeacon, in turn, for approval and sanction. The file will be deposited in the office of the Engineer. The applicant will then be informed on Form 'D' that the monument may be ordered from the sculptor.

(3) *Admission.*—A Government fee for admission of the monument to the cemetery must be paid through the chaplain before the time of erection. The erection will be supervised by the Engineer, to whom the fee for the endowment must be paid. At least a week's notice must be given to the Engineer before the work of erection begins.

Note.—The 'Admission' fee is entirely distinct from the 'Endowment' Fee.

(4) *Endowment Fees.*—Below will be found the list of Endowment Fees according to the classification of the monument.

Class of Monument.	Endowment Fee.		Remarks.
	Child's Monument.	Adult's Monument.	
	Rs.	Rs.	
A	20	20	* A child's monument covering more than fifteen square feet is to be charged for as an adult's monument.
B	27*†	40*	
C	67*†	100†	† These are minimum fees and when they are considered insufficient such fees may be charged as the Superintending Engineer thinks necessary.

6. *Exhumation of Coffins.*—Should an exhumation be desired in any cemetery, Government or other, the Chaplain should obtain a No-Objection Certificate from (*a*) the principal medical officer of the station; (*b*) the Collector of the district. These two certificates and the formal application should be forwarded, with a statement of the chaplain's own opinion, to the Archdeacon, who will authorize the exhumation after the sanction of the Local Government has been obtained, where that sanction is necessary. In some dioceses a Faculty Fee has to be paid for exhumation.

The chaplain should instruct the undertaker that the coffin must be placed in a hermetically sealed case before it is removed from the cemetery. These

requirements are usually ordered by the medical officer and must be scrupulously obeyed.

7. *Insurance.*—A chaplain should always consult his Parochial Council and the Archdeacon on the subject of the insurance of Church property. Churches, except those which are Government property, should be insured from their plinth level, and all movables (e.g., organ, plate, etc.), should be insured at their present day value.

8. *Church Orderlies and Clerks.*—A list of the duties of Church orderlies and clerks should be made and hung up in the vestry.

Faculties

The rule about Faculties is that 'no alteration by way of addition or diminution in the fabric or utensils or ornaments of the church, ought, according to strict law, to be made without the legal sanction as expressed by the issue of an instrument called a faculty and in no other way.' A faculty form can be obtained from the Archdeacon. It is the duty of a chaplain to conform to this rule and to submit all proposed changes to the Bishop for his opinion and consent.

The following special instructions apply to the erection of the memorial tablet in a church :—

The chaplain should submit an application on a special form called 'An application for a faculty to erect a mural tablet.' This form, together with a sketch of the design and inscription and full details of the exact size, etc., should be sent to the Bishop for approval. After the sanction of the Bishop has been given a fee of Rs. 75 should be forwarded to him. No tablet should be made until the Bishop's consent has been received.

Organs

It is very difficult in India to keep an organ in good order. During the dry hot weather vessels of water should be placed round the organ, and during the rains it is advisable to have charcoal fires or electric radiators near the organ. Great care must be taken to see that there is always a servant on duty by the organ while fires are burning.

In churches where there is an electric installation, it will be found useful to have a movable electric hand lamp with a long cord placed inside the organ, so that repairs can be done by the light of a safety lamp. Repairs should be done regularly and by qualified men.

Marriages

Rules about marriages by banns and license will be found in the *Chaplains' Handbook*. It is advisable to print a special form containing the necessary details wanted for the marriage register. This should be filled up by the parties concerned at the time when the application for marriage by license or banns is made. On the back of the form a list of the fees should be printed.

Parish Councils and Committees

Information under this head is to be found in the *Chaplains' Handbook*, p. 192. For the meetings an agenda should be carefully drawn up and proper written notice sent to the members.

General Office Work

1. *Minutes of Meetings.*—All minutes should be written up at once, and correspondence arising out of the business dealt with immediately.

2. *Filing.*—All important letters should be filed, and a copy of the answers attached to them. Letters should be kept separately according to their subjects, and chaplains may find the following classification useful :—(1) The Bishop, (2) the Archdeacon, (3) the Accountant-General, (4) Pay and Establishment and Contingent Bills, (5) Church and Parish, (6) Cemetery, (7) Schools, (8) Insurances, (9) Institutes, (10) Marriage License and Faculties, (11) Personal Salary and T.A. Bills and (12) Miscellaneous.

Other subjects can be added according to the special work of the chaplaincy. As far as possible each letter should refer to only one subject as this makes filing easier. Letters should be answered promptly, and a typewriter used if possible. As chaplains are responsible for a good deal of official correspondence, the following direction will be found useful :—The paper should be foolscap size and have a wide margin on the left hand side. At the top of the paper should appear the file indication and number of the letter : then the words 'From A.B. the chaplain of . . . ; to C.D. . . ; dated the . . . day of . . . ; subject :— ; Sir, With reference to your letter, number . . . dated the . . . day of . . . I have the honour to inform you' or 'to state that' and so on. The letter ends with the words, written in three lines, 'I have the honour to be, Sir, Your most obedient servant'. The signature should be legible. A copy should always be kept. It should be noted that all letters to Government should be addressed by chaplains through the Bishop or Archdeacon. All letters on which service labels are used should be franked.

3. *Letter Book.*—This should be kept in every office. It should contain the number of each letter

sent out, its date and subject. Where there is much correspondence it is advisable to keep a second book, in which the date of the arrival of important letters is noted and the date on which the reply is sent with the number of the letters. This will prevent much searching among files.

4. *Record Book.*—A Record Book should be maintained in every church. In this book all important matters should be entered. Changes in church furniture and transfer of chaplains should always be noted. It is best to keep a separate book for the minutes of the Parochial Council.

5. *Service Books.*—All subordinate Government servants are expected to have these records of their service. These should be carefully maintained, as they show a servant's length of service, etc., and a man's right to a pension has to be proved by the entries in his book. Books can usually be obtained from the Provincial Government Press.

6. *Letters of Commendation.*—A chaplain should, if possible, advise other chaplains of the transfer of members of his congregation.

7. *Handing over Charge.*—The date and time of handing over should be entered in the Record Book. The balances of all accounts should be entered, and checked by the incoming chaplain. No cash should change hands, all monies should have been sent to the bank. A note should be made of any outstanding bills or uncashed cheques. The incoming chaplain should inspect the inventory of church furniture, etc. In the case of Government chaplaincies copies of establishment pay bills, etc., should always be left on a file.

Handing over Charge Certificate, in triplicate, must be signed by both chaplains and forwarded at

once to the Bishop, the Secretary to Government (Appointment Department) and the Accountant-General.

In case of an interval between the departure of one chaplain and the arrival of another, the charge of the chaplaincy should be handed over to the Station Staff Officer in a military station, or to the Senior Civil Officer in a Civil station. In the Madras Diocese charge should be handed over to the Senior Lay Trustee or, in his absence, the Second Lay Trustee. It should be noted that whenever a chaplain goes out of the station, either on casual leave or duty, he should always inform a senior officer and make arrangements for emergencies. All chaplains' offices should, as far as possible, contain a list of communicants.

8. *Returns.*—Diocesan returns should be made regularly, and also quarterly returns to the Registrar of Baptisms, Marriages and Funerals. If none have occurred during the past quarter a non-occurrence certificate should be sent to the Registrar.

In certain dioceses any clergyman taking a funeral is now held responsible for sending, immediately after the funeral, a notification to the District Officer stating the name of the deceased and the date of the burial.

The returns to the Registrar should include only members of the Church of England who are not Indians. Returns of marriages and funerals of Indian Christians should be sent to the Registrar-General.

9. *Chaplains' Calendar.*—This should be drawn up and hung in the office and should contain, in the case of Government chaplains, the dates for sending pay bill, quarterly returns, stationery indents, etc.

Government Grants

The rules about establishment grants for Government churches and cemeteries will be found in the *Chaplains' Handbook*. It should be remembered that, in addition to these sanctioned charges, Government chaplains are also entitled to draw stamps and stationery. The stationery indent should be obtained from the Government Stationery Officer, Calcutta, then filled in with the amount of stationery allowed to the chaplaincy, and sent to the Archdeacon for counter-signature and forwarded to the Government Stationery Office. Care should be taken that the amount indented for does not exceed the amount allowed. The prices vary and can be seen in the current stationery price list, copies of which can be obtained from the Government Stationery Office, Calcutta.

The stamps should be drawn on a special form; as the method varies in different provinces, chaplains should apply to the Archdeacon for advice. Establishment and contingent bills should be sent in monthly. The total of the bill and the signature should be in the chaplain's own handwriting.

Government Rules

Many of these rules are to be found in the *Chaplains' Handbook,* which can be bought from the Metropolitan's chaplain, Calcutta, for Rs. 5. It will be found that the careful study of this book, at the beginning of a chaplain's service, will save endless trouble and annoyance both to himself and to other people. The book will tell him all about pay, leave allowances, passage allowances, and the many things that he will need to know about his private concerns and the work of his chaplaincy.

A chaplain is also advised to buy, annually, for his office, the *Indian Church Directory*, price Rs. 3-8-0 which can also be obtained through the Metropolitan's chaplain, Calcutta.

The following list of forms comprise those usually required by chaplains :—

1. Salary Bill.
2. Travelling Allowance Bill.
3. Permanent Establishment Bill.
4. Contract Contingent Bill.
5. Postage Stamps Indent Form.
6. Chalan Form.
7. Grant-in-aid for Schools Form.
8. Grant-in-aid under Art. 42 Form.
9. Scholarship Application Form.

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10. Form 'A' Application to erect a monument.
11. Form 'B' Transmission of Application to Engineer.
12. Form 'D' Archdeacon's sanction and notice to Engineer.
13. Form 'Z' Government Cemetery Fees.
14. Annual Joint Inspection of Cemetery Report.
15. Register of Graves.
16. Lych Gate Register.
17. Certificate of Baptism.
18. Certificate of Marriage.
19. Certificate of Burial.
20. Application for leave of absence. (Privilege and Furlough.)
21. Charge Certificates.
22. Detailed Statement of Permanent Establishment.
23. Abstract of Establishment.

24. Registers of Baptism, Marriage and Burial.
25. Record of Church Services.
26. Application for a Faculty to erect a Mural Tablet, or for the introduction of Furniture, into Churches.
27. Petition, and Deed of Consecration, of Church or Cemetery.
28. Form of Admission to Church of England.
29. Occasional Offices.

CHAPTER XVII

LEGAL MATTERS

Marriage Questions. Discipline

Do not rely on amateur knowledge—

The first and most important piece of advice which should be given to a clergyman in regard to Church Law, is that in cases of doubt he should consult some responsible adviser, the Bishop, the Archdeacon, or the Registrar of the Diocese.

Marriage Law—

The chief legal matter which will concern the clergyman in India is necessarily the Marriage Law. Marriages of Christians in India are solemnized under the Indian Christian Marriage Act. There is one difference between the Marriage Law of India and that of Great Britain. The Law of India is founded on the religion of the parties : that is to say : there is a special law for Christians, others for Hindus and Muhammadans. A person comes under one law or another because he is either a Christian or a Hindu or a Musulman : his civil right to marry and have the contract registered by the State is a secondary consideration. The effect of this will be shown later. Under the Indian Christian Marriage Act all clergymen ordained by a Bishop can celebrate marriages without further license from any one. There are other provisions for other clergy and ministers but they do not concern us at present. It is therefore necessary for the due performance of the marriage that the rules of the

Church should be complied with, e.g. with regard to calling of Banns, issue of Licenses to excuse the calling of Banns, Residence, the law of Kindred and Affinity, and so on.

(a) *Banns*—

A word or two about these various heads is perhaps necessary. Banns must be called in the parishes where the parties reside, on three several Sundays, and the marriage must take place in the church of one of those two parishes, and the certificate that the Banns have been called, and no objection made, must be produced. There is an exception to this rule in the Diocese of Colombo where the contracting parties are free to marry in any church in the Diocese they choose.

To meet cases where it is difficult or impossible to arrange for the publication of Banns surrogates are appointed who are empowered to issue licenses which excuse the calling of Banns and the rules governing the issue of such licenses are given to the surrogates : they are too long to reproduce here. A difficulty sometimes occurs in cases where one of the parties lives in a place where there is no resident chaplain or where regular Church services are not held. In such cases there is generally a Diocesan regulation permitting the calling of Banns in the parish church of the chaplaincy : or, if a layman is taking the service, the chaplain should authorize him to publish the Banns ; which he will do in some such form as the following 'Under authority from the chaplain of the station I publish, etc.' In case of any difficulty as regards place of publication the clergyman should consult the Bishop. Special arrangements are made for the celebration of

marriages in port towns, where it often happens that the bridegroom meets the bride on her arrival from England. One of the chaplains in the port town is appointed to issue the license required, and enquiry should be made from him. In Ceylon marriages must be preceded by due and proper notification to the Civil Registrar.

Another point about which there seems sometimes to be doubt is whether Banns called in England or some other country are valid. Banns are valid wherever they are called provided the stipulated period of three months and fifteen days since their publication has not expired.[1] The bride should be reminded to bring her certificate with her if the marriage is to be by Banns but unless the bridegroom is able to have his Banns called in the church where the marriage is to be performed, the single certificate is of course useless.

The marriage of foreigners, or of a foreigner with a British subject, if the requirements of the British law are complied with, will be valid throughout the British Empire : but, unless the legal requirements of the foreign country are also complied with, it may be held invalid there and the children illegitimate. In such cases application should be made to the minister or consul of the country in question for a written certificate that the requirements of his country have been complied with, and no marriage should be solemnized without such certificate.

(b) *Residence*—

In different dioceses different arrangements have been made to define Residence. Roughly a person is

[1] A certificate of Banns called in India is not accepted in England

resident in the parish where he lives, or works, or holds property, and the parish may on occasion include a number of outstations. The main object of the publication of Banns being to ensure publicity, it is sometimes found that this object is best attained by, e.g. counting the father's house the 'residence' rather than by insisting on calling the Banns in the place in which the young man has just begun to work. All these things have to be considered carefully and in cases of doubt the Bishop should be consulted.

(c) *Persons Domiciled in India*—

For persons whose Domicile is India the Church in India has restored the ancient rule that Banns may be called on Saints' Days but a Bishop may require that 96 hours should elapse between the first calling and the marriage, in order that due enquiries may be made. This rule is chiefly used by Indians at present but it is valid for all whose domicile is India. 'Domicile' is a legal term which means that the person in question is legally a 'native' of India and not a mere visitor from England. Domicile is thus acquired chiefly by birth in the country or by descent from persons domiciled in the country. But the word is a legal and technical word and in cases of doubt the chaplain should get legal advice. In any case he should remember that it does *not* mean simply 'living in India.'

Banns of Marriages disallowed by the Law of the Church or State should not be called—

It is of course obvious that no clergyman is compelled to publish the Banns in the case of a marriage which is not allowed to be solemnized in

church. This is a point to remember as some people have the idea that Banns must be called whenever they are demanded. So far from this being the case, the clergyman is bound to make enquiries, refusing Banns if one of the parties is a minor unless the guardian has given his consent and, in the case of soldiers, at any rate giving the Commanding Officer notice before he calls them. The Commanding Officer cannot, in the last resort, *forbid* a soldier to marry off the strength, but he can use a great deal of influence to prevent foolish and improvident marriages.

Marriages which may not be celebrated in the Anglican Church in India—

The table of Kindred and Affinity has not been modified in India. It is not at all certain whether marriages with a deceased wife's sister or a deceased brother's widow are valid, if contracted between persons domiciled in India : and persons who contemplate such marriages should be warned that not only will they not be married in church, but that if they marry civilly it is by no means certain that it would be a legal marriage or that their children would be legitimate. That is a question for lawyers. The clergy must only celebrate marriages of persons who are not within the prohibited degrees. The Church in India has not adopted any of the State modifications of that table and as the marriage law in India depends to a certain extent on 'personal law', i.e. the rights a person has as a member of a Church or a community, any claim made by a person to be married contrary to the law of his Church must be very doubtful. Again the Church in India has never consented to the marriage of divorced persons,

and the Episcopal Synod has for a long time now prohibited such marriages. It may perhaps appear to some that this rule inflicts a hardship in particular cases : but hard cases make bad law : and a clergyman who had to decide, e.g. which was really the innocent and which the guilty person in any divorce nowadays would find himself in far greater difficulties than he is when he says, 'The rule of the Church is that divorcees are not married in church.'

Discipline in regard to Marriage Questions—

This is a somewhat difficult question and the practice of Dioceses is not entirely uniform. The first thing a clergyman should do therefore is to find out what the practice of the Diocese is. Generally it may be said that the rule of the Synod is that, before admitting to Communion persons who have contracted marriages contrary to the law of the Church, the Bishop must be consulted. The general principles underlying the refusal to administer the Holy Communion to individuals must however be understood. Firstly the priest is not the final authority : he must refer every case where he refuses Communion at once to the Bishop and abide by his judgment. Second, the rubrics of the Holy Communion contemplate two sorts of action : the first is the warning to the parties not to present themselves if they are 'open and notorious evil livers or have done any wrong by word or deed so that the congregation be thereby offended.' This is very important : the offender must be an open and notorious evil liver, or he must have done some special wicked act by which the congregation is offended. It is not the duty of the clergyman to pry into the past history of a parishioner, or to try

to discover causes for excluding him. A ruling of the Lambeth Conference may be remembered that the priest 'has no canonical authority to refuse Communion to any baptized person kneeling before the Lord's Table (unless he be excommunicated by name, or, in the canonical sense of the term, a cause of scandal to the faithful), and that if a question may properly be raised as to the future admission of any such person to Holy Communion, the priest should refer the matter to the Bishop for counsel or direction.'

Marriages which are not celebrated in the Church of England are not infrequently performed by other bodies or before a Registrar. When the parties resort to other Churches technically they ought to join that Church first. An opinion is growing up in the other bodies against allowing members to enter by such means but the clergyman is entirely justified if he regards persons who have resorted to other Churches to get married contrary to the rules of the Church of England, as having definitely enrolled themselves in it. For the rest, as we have already said, the Bishop should be consulted.

The second reason for which a Priest is directed to warn members of his congregation to abstain from coming to communicate is when he perceives 'malice and hatred to reign' between two members. Until the quarrel is made up, they are warned not to present themselves : and only on forgiveness and amends being made are one or both parties again admitted.

It should be recognized that the action of the Priest in both these cases is of a pastoral nature. The warnings are given to the individuals personally and privately. It is a fundamental principle of all

Church discipline that its object is two-fold, first to lead the sinner to repentance (not to punish him), and, secondly, to protect the faithful from evil example and to keep the Holy Society free from the scandal of countenancing impenitent sinners.

The second sort of action contemplated in the rubrics is Excommunication ; and that is the Bishop's responsibility. Excommunication is the last endeavour to show sinners the reality of their sin. The sin has already cut them off from God. A communicant whose heart is full of malice and bitterness against a fellow-member of Christ, does not in fact receive Christ in the Communion : and exclusion is intended to bring this fact home to him and to help him to repent. The rubrics direct that this truth should be impressed on him by private warnings and exhortations and only when he has steadfastly refused to repent and amend his ways, as a last resort, is he definitely excluded by excommunication, which lasts till he does amend. To look on excommunication as a penalty to be imposed for certain overt acts is totally to misconceive its nature. It is the final (almost despairing) attempt to make a sinner realize his sin, which has already cut him off from Communion in the family of God ; and until the Priest has exhausted all other means of prayer and private exhortation he has no right to expect the Bishop to resort to it.

The rubrics of the Communion Service contemplate that the communicants shall give notice to the 'Curate' (the Priest in charge of the parish) of their intention to communicate. This custom has lapsed and that fact makes it all the more important that the Priest should use all means of exhortation and persuasion before he even thinks of refusing people

Communion. The congregation also have their part in it. The condition is that the congregation be thereby offended : or that the person be a notorious (i.e. well-known) evil doer. It is not a matter which depends solely on the private opinion of any individual, even though that individual be the Priest.

Another point which it is worth while to emphasize is that the majority of Englishmen and women who thus offend as a rule excommunicate themselves and that the duty of the Priest becomes the pastoral duty of trying to meet them and bring them to a sense of their condition. Should such an one present himself for Communion, he cannot be repelled unless he comes under the condition reiterated at Lambeth (1920) that he be in the canonical sense a cause of scandal to the faithful.

Dispensations—

We may conclude this part of our subject with a word about 'Dispensations.' The practice of 'dispensing' is, in the minds of Anglicans, inextricably associated with the Church of Rome. It means of course something far simpler than it is ordinarily supposed to mean and we may say that it is really the exercise of common sense in regard to rules. The Bishop is asked whether in a particularly difficult case a departure from the rules laid down by the Church may justifiably be allowed. No one in heaven or earth can grant a dispensation to a person to commit a moral offence, nor can a 'dispensation' be granted *after* the commission of the act which it is desired to condone. If this latter fact were remembered there would be less misunderstanding as regards 'dispensations'. The only formal and public dispensations which are granted in

the Church of England are 'licenses' to omit the calling of banns before a marriage and similar relaxations of technical rules. The rules of the Church sit so lightly on most people that dispensations to omit the fasts of the Church and so on are rarely asked for. And where a Church is established by law, the power of the Bishop to grant dispensations of legal requirements is necessarily very limited. Thus a Bishop is the judge in India of what constitutes due publication of banns but a clergyman who relied on a 'dispensation' of the Bishop to celebrate a wedding without banns or license would find himself in an awkward position. Nor does any Bishop claim power to sanction marriages which are contrary to the law of the Church : or to give permission for any other infraction of one of the recognized moral obligations of a Christian. The whole question will assume more importance when the Church in India has attained full self-government and so it has been alluded to here.[1]

Solemnization of Marriages by Deacons—

Before we leave the question of the Marriage Laws, one more point has to be raised : can a Deacon solemnize a marriage? The obvious intention of the Prayer Book, which joins the marriage service to the Communion office and gives a 'homily' for use in the Communion was that a Priest should perform the ceremony. Moreover the Blessing of the married couple is a Priestly Blessing. It is not therefore the intention that Deacons should perform

[1] The Bishop's power of Dispensation is defined in Chapter VII, Canon 1 (*a*) of the Constitution of the Church of India, Burma and Ceylon as follows : 'To secure the observance of the Canons and Rules of the Church as well by exercise of his jurisdiction as by the occasional use of the power, which is inherent in his office, of suspending or modifying in special cases, if there seem to him good cause, the strict letter of ecclesiastical law.'

the ceremony. The Marriage Act mentions only a clergyman ordained by a Bishop, so there is no clear direction there : and owing to the exigencies of circumstances Deacons do perform marriages both in India and in England. It is especially difficult to meet cases in large Indian pastorates which include widely scattered villages and where too often the date of a marriage and all the expensive preparations are made before the clergyman is informed. In face of these special difficulties the Episcopal Synod sanctions marriages by Deacons, and is issuing a form of blessing which may be pronounced by a Deacon.

Defamation—

There is another contact which a clergyman may have with the law, about which it is advisable to speak —the laws governing Defamation, i.e. Libel and Slander. Any one who has in any way to deal with people in relation to their moral character or personal reputation is liable to be challenged under one of these laws. One thing has to be very carefully guarded against. Never speak to a third person about anything detrimental to the character of a person, except in the way of duty (as for instance to the Bishop). It is not the business of any clergyman to discuss the delinquencies of anybody with other persons : and if he does so he has only himself to thank if he finds that he is not a 'privileged person' but is treated like any other scandal monger. A report to the responsible official of the church is 'privileged' and in the way of the exercise of his duty : a letter (even if it is marked 'confidential') to a person who has no concern with the case is not privileged. A true answer to an enquiry made by a prospective employer

is of course 'privileged' : but it should be remembered that a true answer in this case does not mean a true statement of *suspicions* but of facts. Suppose a man has been *suspected* of dishonesty but ostensibly dismissed on health grounds or on retrenchment of workers, the clergyman should either refer the would-be employer to the previous employer, or refuse a recommendation, but unless he knows the facts he must not brand the man as dishonest. It is almost impossible for a clergyman always to avoid bringing himself within reach of a prosecution. A publication of an excommunication notice is a possible ground of such action ; though the defence would win, if all the rules had been observed in the excommunication. But experience shows that the clergy are particularly liable to the temptation to gossip because it is their business to know about the lives of their parishioners and to visit in many houses. It is not relevant to this chapter to dilate on the moral wickedness of gossip but it is not out of place to remind clergy that the law does protect people from being made the victims of gossip, however well intentioned the person may be, and that in all small places nothing is ever kept 'confidential' and we may add that if a clergyman treats a man, whose guilt has not been established, as guilty on suspicion alone, the fact that he is a clergyman is no protection—in fact it is rather an enhancement of his responsibility.

Care of money—

The chapter on business methods deals with this subject. But it may not be out of place to remind clergy that private borrowing from public funds is 'criminal breach of trust' and is visited with particularly heavy penalties in law.

Wills and Bequests—

In the Visitation of the Sick the clergyman is instructed to admonish the sick person to arrange his affairs, i.e. to make a will. It should be remembered that every will has to be signed in the presence of two witnesses who must be informed that it is a will though they need not read it : and that a legatee cannot be a witness. A legatee may be executor. Generally speaking if a gift is made to a charity it is not valid unless the will is made a year before death and *registered* by the local Government registrar. A lawyer should be consulted. Cases occur where the family acquiesce in the gift and allow it to be made out of the estate even without these conditions but they are entirely in their rights if they refuse to do so : and bequests made years before have lapsed because the will was not registered. One more fact may be useful. Marriage renders a previous will null and void.

It is not well for a clergyman to act as an amateur lawyer : many troubles would have been avoided if this rule had been observed. But occasions do occur when he has no choice and it is hoped that the relation of these few simple facts, known to most laymen, may save him an infinity of trouble.

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CHAPTER VI

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